

AMERICA

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rivalry, England's commercial expansion. Set against these, the pretensions of the United States to be the spiritual leader of the Americas, at least in political institutions and in legal forms, and the enormous expansion of American capital, render those three countries serious rivals of this country for leadership. Political acrimony was expected to be raised around the amendment which several South-American countries desire, to the effect that no country may land its armed forces on the territory of another for whatever purpose, even if called thereto by the Government of that country. This amendment, of course, would be unacceptable to the American Government. Meanwhile, all matters of dispute between the United States and Mexico were held in abeyance, since no reason must be given for the Mexican delegates' opposing the United States. On the other hand, Calles gave his delegates strict orders not to bring such matters on the floor. South-American writers already taunted Calles for having abdicated his position of defender of the rights of Latin-American countries against the great "Colossus of the North."

The proposal of Mr. Kellogg to include all nations in a general treaty to outlaw war, which was outlined in last week's issue, was answered, on January 5, by M.

French Peace Treaty Briand in a note in which he seemed to accept the proposal. Later investigation, however, disclosed the fact that M. Briand's acceptance had an important qualification. He wished in effect to restrict to aggressive wars the agreement to outlaw war as a means of international diplomacy, without saying anything about wars of defense. The attitude of the American Government towards this condition was that such a qualification would nullify the effect of the treaty. Consequently, on January 11, Mr. Kellogg addressed a note to the French Government to the effect that the United States cannot enter into a treaty of peace without adequate assurance from many other countries that they, too, would sign it and, furthermore, that we did not accept the French position of restricting the treaty to wars of aggression. The note, however, expressed the hope that although the two Governments at present disagree on these two points, there remained a basis upon which further negotiations could proceed. It was understood that Great Britain agreed with France on its position. The net result of the negotiations to date was to put the United States in a position in which it sincerely desired effective measures for peace, since it deems that the real cause of war is the use of the threat of war in diplomatic exchanges.

Chronicle

Home News.—The sixth Pan-American Conference opened at Havana on January 16, in the presence of President Coolidge, President Machado of Cuba, and a large assembly of delegates from every country in the western hemisphere except Canada. This conference was expected to be the most important of the series. The international code formulated at Rio de Janeiro in April-May, 1927, will come up for ratification. The agenda list of the Conference contains a long list of matters embracing every form of commerce, industry, finance and communications. The new developments in aviation and in American exports of goods and capital have raised difficulties which it was hoped by the Conference to settle peacefully. Political discussions and international complications were to be rigidly excluded. It was not thought possible however, that such could be the case. The clashes between American troops and bandits in Nicaragua were expected to be the pretext for some Latin-American countries bringing political affairs on the floor. Moreover, the pretensions of France and of Spain to be each the "spiritual leader" of the Latin-American countries do not cease to have a potent influence. The visit of Lloyd George to Brazil and Argentina unveiled another aspect of international

Canada.—So important did the Mexican issue become as a result of Bishop Fallon's letter on Sir Henry Thornton's visit to Mexico, that it was expected to be the leading topic of discussion when Parliament assembles in the later part of this month.

Mexican Resentment The Government led by Premier MacKenzie King is supported in great measure by the Catholic elements and these have been offended not only by the Government's action but also by the ill-tempered reply addressed to Bishop Fallon by the Mexican Consul General to Canada. Henri Bourassa demanded explanations of Mr. King's purpose in his Mexican policy, and Charles Marcil threatened to introduce a motion calling for the severance of diplomatic relations with the Calles regime.

Foreign Representation In accordance with the new policy of foreign diplomatic representation inaugurated by the appointment of a Canadian Minister to the United States, the Government raised the rank of its official in Paris from that of Commissioner General to that of Minister. It also decided that the appointment of a Minister to Japan is desirable, though it has not yet proceeded to name any one to the post.

China.—Preparations were under way for the fourth plenary session of the Kuomintang to be held at Nanking during the month. It was anticipated that at this

Politics and Famine meeting the Nationalist party would attempt a solution of the pressing domestic and foreign issues and the meeting was being looked forward to with an optimistic spirit. Meanwhile reports from various parts of Kwantung and other provinces indicated that though the Communist outbreaks and executions had considerably lessened, disorders continued. It was estimated that in the recent outbreaks at least 10,000 had been executed and that during the reign of terror the Reds had practised ghastly cruelties. There were new calls for relief for the famine sufferers: 4,000,000 were said to need immediate help and another 6,000,000 were thought certain to need help by spring.

France.—A small group of Alsatian autonomists were arrested, charged with conspiracy to promote an insurrection. Among their number was Abbé Fasshauer, long associated with the movement for the autonomy of Alsace. The newspapers allied to the cause were condemned both by the Government and by the Church authorities. For continued insubordination and persistence in editing radical papers, Abbé Fasshauer was finally suspended by the Bishop of Strasbourg.

Germany.—In an effort to end the present friction between the National Government and its several States. German leaders put aside political differences and united, under the leadership of Dr. Hans Luther, in a Federation for the Reconstruction of the Reich. The new association hopes to effect a unified Reich by centralizing legislative, execu-

tive and judicial business in the nation and abolishing the present bureaucratic system wherein the work of the National Government is often duplicated by the Federal States. The association ultimately hopes for an internal unity which will hasten the return to normalcy in industry, commerce and national importance. The society also urged cutting public expenditures and thereby reducing the tax burdens upon individuals as well as upon organized industry. Leaders from every field of activity have enthusiastically approved and supported the new Federation.

General Strike A mass meeting of peasants, workingmen and merchants in Ahlhorn demanded a general strike against taxes and vehemently advocated the cancellation of pen-

sions, a reduction in the number of members of the Diet and a cut in the salaries of public officials. The strike of 120,000 cigar workers was closed by an agreement which provides that the reprisals taken by the hostile parties shall be repealed immediately and that no punishments are to be inflicted upon the strikers. Current wages will be increased from 10 to 12 per cent, effective March 31, 1928. The northwest group of the German iron and steel industries has started a strike fund into which each member must pay five marks per month for each of the workmen and employees employed by him on January 1 of the year. Thus the condition of strikers will be eased.

Guatemala.—On December 23, the Constituent Assembly which had been engaged since July in planning a new national Constitution closed its sittings. Con-

New Constitution voked primarily to make it unconstitutional for a President to hold office for two terms the Assembly ended by changing more than half the Constitution. The new draft cuts the Presidential power considerably to insure the country against dictatorial government and strengthens the legislative authority. It bars successive terms in the Presidency. A Legislative Assembly will be elected in February under the amended Constitution to convene on March 1. It was generally conceded that the work of the Constituent Assembly constituted an important progressive step.

Ireland.—At the farewell banquet tendered to him in Dublin prior to his departure for the United States, President Cosgrave asserted that his visit was to be regarded in no political or partisan spirit.

Mr. Cosgrave's American Visit His declared purpose was that of a courtesy visit, to thank the Irish people in the United States for the moral and financial support given to Ireland in the past, and to promote in the future more active commercial and other relations by manifesting the stability to which the Free State has attained and the independence of action it enjoys. Mr. Cosgrave and his suite arrived in New York on January 18; in accordance with the plans outlined, he expects to visit Washington, Boston, Chicago, etc., and to make a brief excursion to Ottawa in response to the invitation extended

to him by the Canadian Government. The Fianna Fail spokesmen have professed to see in this tour a different motive from that announced. Seumas Lemass, whose influence in the Republican ranks has become second to that of Mr. De Valera, asserted that the purpose of the visit is to discredit the activities of the Fianna Fail in obtaining American support. He is quoted in a newspaper item as saying that "the real purpose of the Government party is to try to delude the Irish in America into thinking that independence is already won, when the major part of the conflict is ahead of us."

The necessary number of signatures, namely 75,000, was obtained for the petition requesting Parliament to change that portion of the Free State Constitution which

Petition on Oath demands the taking of the present form of the oath of allegiance. This petition is in accordance with the article in the Constitution providing for the initiation of legislation on the part of the people. The action for the deletion of the oath was inaugurated by Mr. De Valera last summer. It was countered by a bill introduced to the Dail by Mr. Cosgrave calling for a modification of those clauses in the Constitution which the Fianna Fail party was invoking. This bill reached only the second reading. When Parliament reopens in February, both the petition and the bill are to be presented to the Dail.

Nicaragua.—General Sandino and his followers continued to cause trouble and the American marines were actively employed in aiding the local militia in off-setting him. Attacks were reported in several places with varying successes, mostly by

The Sandino Revolt the Liberals. The marines injured in the Quilali battle, reported last week, were removed by airplane from the danger zone and were all said to be on the way to recovery. Twenty-one American officers and men were cited for honors at marine headquarters as a result of gallantry displayed during the fighting. There were rumors of an attempt on New Year's eve to assassinate President Diaz, though he passed the matter off as a joke in connection with the holiday revelry. After what was reported to be a serious outbreak in Somotillo because of the desertion of a number of National Guardsmen, announcement was made that the Government had the situation in hand.

Poland.—Rumors of renewed conflict with Lithuania were denied by Foreign Minister Zaleski. Speaking at the annual meeting of the Federation of International

Rumors of Outbreak Affairs, Zaleski characterized the beginning of a settlement of the difficulties between Poland and Lithuania as the most important act of the recent League Council. He emphasized that the Government takes the recent League conclusions as a settlement of the Vilna trouble once for all and in future negotiations that point would not be brought up because it no longer exists. Optimistic as were the Foreign Minister's words, the politicians were much concerned with Premier Waldemar's decree banishing from Lithuania all goods originating in Vilna and

forbidding the post-office to accept letters either to or from the disputed city.

Rome.—The long-expected encyclical of the Holy Father on the subject of Church unity was published on January 10. It reiterates the essentials of the Catholic teaching on Church Unity Deposit of Faith, and the consequent impossibility of compromise in the teaching of the full truth entrusted to the Church by her Divine Founder. As reported by the press, the Holy Father points out the difference between the possibility of mutual concessions on the part of nations for the cause of peace, and the proposals of such church-unity movements as the recent Lausanne Conference, which by sacrificing a part of the truth for sake of agreement would inevitably tend to indifferentism and unbelief. He says:

Nor can the Church make distinction between one dogma and another, as if it were admissible that one dogma must perforce be accepted while another be left to the discretion of the Faithful. Dogmas must be accepted in full and all for the same reason, namely, on the authority of God, who has revealed them to man. . . . God imposed certain precepts on man from the creation to the coming of Christ, who Himself willed to teach man the duties that bind him to God. It follows that no true religion exists outside the one founded on the word of God, who revealed His will first in the Old Testament and then in the New Testament through the words of Christ. . . . All those who profess themselves Christians cannot but believe that one Church, and one Church alone, was founded by Christ. When we inquire further, however, which this Church is, then not all are in agreement.

After pointing out the errors and false assumptions back of various pan-Christian movements, the Pontiff continues:

. . . It is evident that the Apostolic See cannot participate in any way in these pan-Christian meetings, nor adhere to, nor help such attempts. So doing would be cloaking with authority a false Christian religion differing widely from the One Church of Christ. How could she tolerate an iniquitous attempt to drag the truth—Divinely revealed truth—into a compromise?

In concluding, the Pope points out the one way to true union, "by hastening the return of the dissidents to the one Church of Christ, from which they unhappily one day broke away." He continues:

May they return to the only true Church of Christ. . . . May they return to the common father. He, forgetting the hard words they have hurled against the Apostolic See, will receive them with a heart of affection. . . . If they return, it must not be with the hope that the Church . . . will yield its integrity of faith to tolerate their errors, but with the intention of submitting to the Church's Government and authority. Would to God it might be my happy lot to embrace with a paternal heart the sons we now mourn as separated. And may our Divine Saviour give ear to our ardent prayers and deign to recall all sinners to the unity of the Church.

The encyclical occasioned widespread interest.

Rumania.—On December 21, the trial began of nine students accused of participating in the recent Oradia Mare and Klausenburg riots. The accused are all fresh-

Trial of Rioters men at various universities. In strong contrast with the excitement the riots caused, very little public interest was manifested in the trial. Though the anti-Semitic leader,

Professor Cuza, was objected to as defense lawyer, the Court sustained his right to enter the case. The accused were charged with pillaging synagogues and houses and maltreating Jews but the State was also prepared to prove charges of destroying property and the profanation of religious objects. For this purpose a great heap of exhibits such as Jewish books, rabbis' robes, etc., filled the center of the courtroom.

Russia.—Reports from Berlin and other parts of Europe stated that leaders of the Opposition had been banished to Siberia. The number was placed at thirty,

Opposition Leaders Banished and the list was said to include: Trotsky, Radek, Zinoviev, Kamenev, Sosnovsky, Evdokimov, Smilga, Bieloborodov, Rakovsky, and other well-known names. Bieloborodov became known as having ordered the murder of the Tsar's family in Ekaterinburg. Rakovsky was formerly Ambassador in Paris. Regarding Zinoviev and Kamenev reports were specially contradictory. Varying rumors were also current concerning the details of Trotsky's banishment. He was said to have refused to go to his first destination. The well-known Communist Haifetz, who was prominent during the Communist outbreak in Germany in 1923, was also mentioned as one of the number. The immediate occasion for this extreme measure, for which the GPU was blamed, was said to be the publication of an article by the late M. Joffe, in which he told of the persecution on the part of the present Administration which finally led to his suicide. Serebriakov was an advocate of closer relations with the United States, and was recently in this country. Despatches from Moscow of Jan. 12 cast further doubt upon the report of the general banishment.

Announcement was made that the Soviet elections were postponed until the autumn, reversing the decision taken on Nov. 19 to begin the electoral campaign in January.

Soviet Elections Postponed Delays in arbitrating the collective agreements between the State trusts and the trade unions were alleged as a reason for the delay. A contest was still on foot between their claim for lower prices and higher wages respectively. The exigencies of the new "grain drive" were also said to make the elections impracticable. In order to obtain grain for exports and relieve the present distressing economic situation a considerable variety of manufactured goods and groceries were said to be under course of distribution to the peasants at various points in return for grain from the peasants and the collectivist farming groups.

Spain.—The oil monopoly organized last September began on January 1 to take over the property of foreign companies operating in Spain. The new company, **Oil Monopoly Starts Operations** financed chiefly by a group of Spanish bankers, is partly owned by the Government. It received the exclusive oil concession after competitive bidding of various interests. It is pledged to establish refineries for crude oil purchased abroad and to distribute its product throughout the coun-

try. Prospecting for oil in Spain is also promised. Foreign oil companies whose property is taken over are instructed to file inventories of property and equipment, and will receive long-term notes in payment.—Bankers are also organizing to finance public-service enterprises, mining and other industries in Portugal and in South American countries. With the oil, match, and tobacco monopolies, these new projects will furnish many outlets for Spanish capital, and, in the hope of the promoters, stimulate Spanish production and foreign trade. With a view to effecting a similar quickening of agricultural activity, the Government is considering the enforcement of agrarian laws which would dispossess the owners of large tracts of idle lands, and permit renting these holdings to tenant farmers, financed by Government credits.

League of Nations.—According to the Geneva correspondent of the *Westminster Gazette*, the British Foreign Office informed the League Secretariat that a new

British Security Plan British project regarding security is about to be submitted to the League of Nations. This was to be in accordance with the decision of the Arbitration and Security Committee on December 2, 1927, that the various Governments should submit their views to the League at the new year. Sweden submitted to the Secretariat a complete draft of a convention for the settlement of disputes with Norway.

A provisional program was determined for the fifth year of the Geneva Institute of International Relations. All of the speakers chosen are men of world renown.

Geneva Institute Program The tentative program is as follows: Sunday, Aug. 12: Opening Reception; Aug. 13: Prof. W. K. Rappard and Professor Brierly; Aug. 14: M. de Madariage and Mr. R. J. Phelan; Aug. 15: Sir Arthur Salter, Dame R. Crowdy, Prof. A. Toynbee; Aug. 16: Dr. Norman White; Reception to Secretariat and Staff; Aug. 17: Mr. J. L. Garvin, Mr. C. Burns, Prof. A. E. Zimmern; Aug. 18: Excursions.

The readers of AMERICA will be glad to know that Eugene Weare, once one of the most liked writers for this Review, is, after a long spell of illness, again in our midst, wielding his trenchant pen. Beginning next week he will contribute frequent articles on the most pressing national problems at Washington. His first article will be on the little-understood subject of tax reduction.

While the diplomats are discussing the ways and means of peace at Havana, it will be good to read Father Heredia's article on the way one South American country, Colombia, brought peace to herself twenty-six years ago.

Some Americans are asking themselves if we really do any thinking. Next week, R. R. Macgregor, will contribute a paper to the discussion, entitled "Thinking Minus."

Another interesting paper will be called: "How Liberal is a Liberal?" by John LaFarge.

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Pius XI and Church Unity

AS the subject of his first Encyclical for the new year the Holy Father very wisely chose to re-emphasize the relations of Catholicism to other Christian groups.

Recent popular discussion of church-unity makes his topic timely, and truth and charity both demanded that he should speak and speak plainly, for the guidance no less of serious seekers of the light outside the Fold than of the Faithful themselves.

The Holy Father writes with the fulness of authority and his language is unmistakable and unambiguous. But though his message is firm, it is full of the spirit of Christian charity.

The Encyclical but reasserts age-old Catholic principles. On a scriptural basis the attitude of the Holy Father is the only possible one. The New Testament makes it clear that Christ established but one Church which He made the custodian of the unchangeable truths of Revelation. Moreover, all men have an obligation to belong to that Church, for only to it have the Divine promises been made. Christ's true Church is "the Catholic, Apostolic, Roman Church."

Logically the Holy Father holds it impossible to conceive of a Christian society where each is free to believe as he lists. To admit such a premise is to open the door to every possible error. All revealed truths are to be accepted on the same basis, Divine authority. No affiliation, therefore, with any group that would imply a surrender of any of those truths was possible, however desirable it might appear. Others may possibly whittle away or compromise their principles; not, however, the Vicar of Christ. To assume that he can is to grant that the Spirit of Truth may fail the Church.

Secular press commentators make much of the possible effects of the letter on matters not only of religion but in other fields. These could not affect the action of the Holy See. In safeguarding the Deposit of Faith the Vicar of Christ must be above considerations of ex-

pediency. At the same time the evils which critical alarmists foresee either for the Church or for Catholics are imaginary rather than real.

Strong in the conviction of the truth of what the Holy Father repeats, the Catholic world will heartily applaud it. With their usual loyalty all American Catholics particularly will welcome it, for it but restates their unanimous belief. Actually it marks a splendid forward step towards real Christian unity. It will settle the scruples of many earnest non-Catholic thinkers. It emphasizes for them the stability of Catholicism which stands foursquare for Christ's entire Revelation. It is a new demonstration that His Church is not afraid publicly to state her position even at the risk of being misunderstood and misrepresented. Its promulgation bespeaks the majestic power of Catholicism which, though the storm of doubt rages elsewhere, stands serene. Convinced that she may not be shaken from the rock-foundation on which her Divine Founder established her, she desires and prays that others should be brought to realize the peace and security they would enjoy by returning from the pastures in which they now wander.

The Church Question in Mexico

ANY sincere effort to bring to a happy conclusion the present unhappy state of the Catholics in Mexico is to be welcomed, and will always be welcomed by this Review. The recent zealous about-face of the *New York World*, hitherto, an equally zealous defender of Calles, is no doubt to be placed in this category. Due undoubtedly to the vigorous campaign carried on by AMERICA and the diocesan press, and to the strong protests to the President issued by the N. C. C. W. and the N. C. C. M., there is observable in official circles a willingness to heed the righteous demands of Catholics and to recede from the apathy which had hitherto characterized them. This state of mind having been brought about, no one can do aught but rejoice.

It is not well, however, that matters be allowed to proceed with any slightest shade of misapprehension on the part of the American people as to what a just conclusion of the present deadlock will be.

First of all, as Bishop Diaz stated in an interview given to the *Commonweal* just after the effect of the Catholic campaign had manifested itself, the Church in Mexico does not demand any favors, but merely the common forms of liberty enjoyed by all religions in civilized countries, and in particular in the United States.

Neither do American Catholics call on their Government to do what it manifestly cannot do without risking a grave rebuff, namely, to act by forceful means as intermediary in the religious strife. They had, however, and have, a right to demand that our Government, in extending good will to a foreign Government, be not unmindful of the fact that that Government is still violating principles of justice by persecuting a large part of its population, and to ask of it, as the N. C. C. M. did ask, that it "use its proper offices to induce the Government of Mexico to end its ruthless violation of those principles."

The recognition of these principles is a matter for the Mexican Government to take up with the representatives of the Mexican Church.

The *World* acknowledges this fact and foresees the time when a Concordat will be arrived at between these two erstwhile disputants. But it goes on to say:

In this instance neither the Mexican Government nor the Catholic Church claims *in principle* anything which either could not concede to the other. The conflict is not one of principle but of specific laws.

If these words mean that it was not two divergent principles which brought about the Church struggle in Mexico, they are, of course, not true. The Mexican Government acted on the principle that it could subject the Church to the State, a principle which the *World* rightly calls Erastianism. The Church acted on the principle that religious liberty forbids such a subjection, and that to accede to it by keeping open the churches any longer would be secession from the Catholic Church.

If, however, the above words mean that the Mexican Government can—if not expressly, at least by its actions—repudiate the principle on which it formerly acted, the *World* is right.

Therefore, before the Concordat which the *World* foresees is arrived at, there are several steps to be taken. The present oppressive laws and articles of the Constitution must be amended in the way demanded in October, 1926, in the petition of the Mexican Catholics to their Congress. The sincerity of the Mexican Government in bringing about this amendment and in executing its promises must be established beyond cavil. A new legal regime of religious liberty similar to that existing in the United States, must be created. When this time arrives, the good-will campaign, and the magnificent protests of American Catholics, will have been completely justified.

"R. C. No. 61."

OUR American magazines are learning a practical lesson already familiar to cheaper journalism: that the Catholic Church is the biggest item of single interest in the market, provided it is attacked. Still greater is the popular appeal if it is caricatured. Best of all if the caricature is drawn by an unworthy priest or nun. Such may duly claim the office of being a stock-in-trade.

Experience, however, of past boomerangs has taught more judicious editors to be cautious. If the cartoonist of Catholic belief and practice is known in person, there is danger of ridicule, which, though entertaining, bodes ill for business. Hence the wise provision that the renegade should write anonymously, under the plea, let us say, that otherwise he would be visited with condign punishment by the Church.

The anonymous caricaturist described in a little postal that comes to our hand this week, is said by the *Atlantic Monthly* to be a "Roman Catholic priest, renowned for his intellectual attainments, and holding a high and responsible position in the Church," and his remarks to breathe "constructive criticism." Unfortunately, however, for the maintenance of this attractive claim the

samples quoted on the post-card seem to show that "constructive" is meant for "destructive" (e.g. "Her schools are probably the most destructive influence the Catholic Church has ever experienced"), and further examination indicates that the only kind of a "priest in good standing" who could have written the articles was one playing a deliberate hoax on his ecclesiastical Superiors. Through the veil of anonymity and supposed "good standing"—or evident hypocrisy—the plain renegade stands forth unashamed.

In making use of its newly learned lesson, the *Atlantic Monthly* appears to count on a certain guilelessness amongst our clergy, and doubtless will find it. For guileless men are apt to take words at their face value until warned by unpleasant experiences. Lest the point of the circular be missed, or lost in mere speculative zeal for doctrine, care is taken to add subscription rates. For reference purposes, the postal is conveniently labeled: "R. C. No. 61."

Answers are requested: "extended replies from members of the Roman Catholic Church competent to speak in her behalf." From the less suspecting ones they will doubtless be forthcoming, and the game will be played a little more thoroughly. Such answers will serve as tokens of respect for personalities that deserve none such. Their ability to clear up misunderstandings will depend upon their "competence," and of that competence there seems no clear idea as to who shall judge. After all, as Newman says of the man who brings forth "after a great deal of trouble . . . a lucid, powerful and unanswerable reply; who cares for it by that time? . . . [The slander] has done its work . . . it has created or deepened the impression in the minds of its hearers."

As to the question, "who shall—or will—answer" such gibes, we have no suggestion to offer. As to "who should answer," we advise that the wisest and most charitable treatment of anonymous renegades is to ignore them.

Capital Punishment

"AS these lines are written, three condemned murderers are passing their last hour on earth. Within a few moments the warden of the grim prison on the Hudson, forty miles from New York, will enter the cell of the first poor wretch to lead him or to carry him into the awful chamber from which he will pass into eternity. In the Name of the Eternal Judge, Source of all justice and all existence, the sovereign State of New York is exercising its dread right to return the souls of these men to the Creator by Whose power they came into being, and their mortal tenements into the keeping of the earth from which they were drawn."

Quoted from an editorial appearing in this Review nearly three years ago, this paragraph, with a change of number, is again appropriate. Two condemned murderers, a woman and her partner in crime, at last realize that the wage of their sin is death.

The thought is dreadful. It should be dreadful. The reality to which it corresponds has been made

dreadful by the State with deliberate intention. To stand at the door of a dark and narrow cell and summon its inmate forth to die is dreadful. More dreadful is it, when the inmate thus summoned can answer only with cries of anguish. Terror chills the blood in her trembling veins. She cannot walk, this criminal of the sex of our mothers and sisters, but must be carried insensible to the place of execution.

Dreadful indeed the scene that at this moment is preparing.

But most dreadful is it for a man to raise his hand to take the life of his brother. It is well that the State, acting in God's Name, vindicate the everlasting canon which the Creator has set against murder.

For the unhappy beings found guilty of a murder so premeditated and deliberate that neither the trial court nor the State's highest courts, nor the State's chief executive, could find any reason to stay the penalty provided by the law, let us have no feeling save compassion. It is not in wrath or in revenge that they have been put to death, and their souls are in the hand of an infinitely tender Father Who has compassion upon His children. For them—and for their victim—let us speak a prayer; for the State's officials, a word of gratitude that they have not suffered themselves to be moved by facts not pertinent to the case; and lastly, let us hope that the crimes which oblige the State to put men and women to death, may be decreased.

The word "oblige" is used deliberately. The first question to be answered in debates upon capital punishment, "May the State take human life?" is usually omitted, or confounded with the other question "Must the State take life for this or that particular crime?"

No Catholic, and, we venture to think, no one who has intelligently considered the nature of the State, can deny that the State may take life both as a public atonement for grievous crime, and as a means for the preservation of public order and security. This "power of life and death" is admitted by all Catholic authorities. In view of the clear Scriptural teaching, and of the condemnation of certain Waldensian and Anabaptist tenets by Innocent III, no Catholic can deny it. (See AMERICA, May 16 and May 23, 1925.)

The same teaching, it may fairly be maintained, is supported by the *consensus gentium*. No nation has ever renounced this right, and at the present time, all States assert it, at least to the extent of exercising it as a punishment for sedition, treason, or rebellion. "Men would not have so willingly admitted the right of the rulers to deprive them of their most precious possession, life, for certain crimes committed against the public order," writes Dr. Koch, "had not this right been universally regarded as a corollary of the natural law and a postulate of right reason."

It is true, of course, that the State is not always obliged to use this power over life and death. For reasons of the common good it may substitute another punishment for the death-penalty. But it is our earnest conviction that the growth of crime in this country shows

the need for the common good of more, not fewer, executions for crime.

We are far from the belief that the most powerful and lasting motive of good conduct is fear of punishment. No man of common sense can entertain that creed. With the Fathers of this Republic and with the great teachers of the Master's doctrine, we are persuaded that the strongest guarantee of peace and good order is religion; and the very soul of religion is love of God and of our neighbor. But as long as a majority of our children are trained in an environment in which religion is weak, and under a system from which religion is expelled, we despair of the general establishment of that guarantee. Love is the highest and best motive, but it is impossible to conceive of a State from which punishment, including capital punishment, has been wholly banished. The philosopher may dream of that Utopia, but it is a world in which men and women with passion as well as virtue in their hearts will never live.

Curing a Cold

IN the old days a man threatened by a cold took a glass of something steaming hot and went to bed. As a concession to convention and Esculapius he might now and then add a pinch of quinine. But his real trust was pinned—if a mixed figure be permitted—to the liquor steaming hot. This was the treatment which saved Mr. Pickwick for posterity when, largely in consequence of his exposure of Mr. Winkle's fraudulent pretense that he knew how to skate, that famous philosopher fell into an icy pond.

But the steaming hot passed out with Mr. Pickwick, when Mr. Volstead came in with Prohibition. Perhaps therapeutics has lost nothing much. The steaming hot did not cure the cold, it may be suspected, but only made the sufferer forget that he had one.

A cold is "funny" only after it has been thrown off. But it is an expensive form of fun. No other physical affliction costs so much in loss of days of work, in decreased wages and lessened production.

We are not so much interested in this phase as in the loss sustained by the schools. The pupil is not apt to learn much either of solid geometry or of Christian forbearance under difficulties, when teacher has a cold. Every day of the affliction is at least part of a day lost. But the ravages among the pupils are even worse. One of the chief causes of retardation in the lower grades is the ill-health vaguely classified as "a cold."

Oddly enough, it is only within recent years that medical science has attacked this common and expensive affliction. Last week the Chemical Foundation of America established the "John J. Abell Fund for Research on the Common Cold" at Johns Hopkins University, by an initial gift of \$195,000. An intensive study will indicate, it is hoped, a ready and inexpensive method of treating a malady too often regarded as trivial. The Chemical Foundation has begun a work whose importance to mankind can hardly be overestimated. We wish it the most complete success.

"The Nation in Arms"

III. Will It Prevent War?

JOSEPH F. THORNING, S.J.

WE have seen that if every country adopted a system of wholesale conscription, and, by obtaining universal rights of requisition, eliminated all war profits, then each and every man, woman, and child would have the strongest of motives to do his or her part to render war impossible. Since no one could possibly benefit and everyone would necessarily suffer, a declaration of war would no longer be the affair of a small group or clique in the government but a matter of vital, personal concern to the individual citizen.

Especially would this be true, if, as Marshal Foch says, "The next war will be a world war and will not be localized in any sense, because every country will take part in it." This would make each one conscious of his responsibility and impel him to throw his resources into the cause of peace. But this result depends on general acceptance of a scheme which would bring home to the individual citizen the certainty of suffering. There would be no protection for non-combatants, as there now is under international agreements, because in the *guerre intégrale* the non-combatant would be non-existent. Where every citizen is a soldier, it is fondly hoped, there would be no profit in war.

The second claim of the French is that their new application of "The Nation in Arms" will actually prevent wars. In the words of Briand, "The guaranty of our safety lies only in ourselves, and it is up to us to make it a real guaranty. We shall not lose sight of the idea of peace, either; we will be able then to work for peace with all our energy without weakening our own strength."

In other words "The Nation in Arms" will present a front of such integrated defense that no one will venture to attack her. The strong love to prey upon the weak, not the weak upon the strong. Effort is distasteful to nations as well as individuals and the fear of failure holds the boldest in check. Now with the clear teaching of history that a united nation may be overcome only by a colossal cost in men and money, would-be aggressors are not apt to indulge either their ambition or their lust for revenge. Show the world that you can protect yourself and no one will raise a finger against you. In fact you will attract friendships, contract alliances and be the central sun in a political planetary system. Unpreparedness invites attack, so say the French, and they do not have to cite examples apart from their own experience to prove the point.

The whole theory of armaments is involved in the French view. When are armies and navies purely defensive and when are they provocative? When do they merely provide protection and when do they denote aggression? What are the limits of legitimate national defense and where does competitive arming or building begin? Can the entire nation be put on a potential war

footing and still enter into agreements for limiting actual armaments? Or is progressive preparation for war inconsistent with measures to reduce the war strength of any nation? If so, a good many peace programs and peace movements need a new orientation.

To the writer it appears that the French plan is merely restatement of the old pre-war formula, *Si vis pacem, para bellum*. It means that neighboring nations have either to follow suit or accept a position of inferiority on the continent of Europe. Just as Germany drove her rivals to adopt compulsory military service, so will France force the nations to organize their entire resources for a clash of arms. Such is the nature of competition.

Bureaucracy and central control, already the curse of government, will tighten their clutches on the neck of the individual citizen, his wife and family, his property, real and personal. Conscription almost always involves the degradation of human personality and the destruction of liberty. Respect for the individual, for democracy and human life all tend to be undermined. It is bad enough to have to submit to these restrictions in time of war without establishing the principle into a system of law.

The natural effect on the people will be a heightening of that "war psychology" which accepts conflict as inevitable and pledges the nation to ever-increasing effectiveness for the day of battle. It is a sort of remote mobilization. And since Russia's move to support Serbia in 1914, we all know that mobilization is a progressive process which inevitably leads to a state of war. France, by taking the initiative in this new mode of preparation and by supplementing her well-trained regiments by complete industrial organization, has gained a temporary advantage which she calls national security, but as soon as Germany can enter the lists again, is it not too much to expect that she will remain supine and not try to install an identical system for her own protection? Would this not be particularly needful since she has neither an elaborate system of alliances nor any line of invisible fortresses stretching parallel to the French chain which extends from Belfort to Dunkirk? You may be sure Germany will either follow suit or trump.

A few years ago it was the fashion to attack draft armies, and President Wilson proposed that conscription be made illegal in all countries affiliated to the League of Nations. The men behind the movement included such figures as Norman Angell, Henri Barbusse, Georges Duhamel and Romain Rolland of France, while Germany was represented by Prof. Albert Einstein and Gen. von Deimling. Is it not a curious commentary on the frailty of human nature that four years after a proposal to "outlaw conscription" a much more extensive conscription is enacted into a system of law by pacifists themselves in the same breath in which they eagerly propose agreements to "outlaw war."

It must take a great deal of *sang froid* for M. Briand to present a program for the "outlawry of war" to the United States and at the same time grow dithyrambic over the spectacle of his "Nation in Arms." While we may not blame the French for taking those measures which they deem essential to their own protection, we do demur to applauding such schemes as distinct and epoch-making contributions to the cause of international friendship. Let them provide security for France but let them not pose as apostles of a new "Pax Romana." Suspicion, fear, distrust are the basis of increased efficiency for war, and top-heavy armaments breed fear, suspicion, distrust, and finally hatred. How is mutual understanding or sympathy possible in such an atmosphere?

The writer believes that the proposal to "outlaw war" among peoples who still think solely in terms of their own needs and opportunities, is premature and likely to do more harm than good. More rational appears the plan to work for some free, impartial, judicial machinery for the settlement of international disputes. This may be what many pacifists mean when they speak of the "outlawry of war," but their terminology is very misleading. It is worse than useless to try to teach people that war is illicit, sinful, and contrary to the principles of Christianity, when every nation maintains armed forces for its own protection and when there exists no tribunal where really vital international differences may be adjusted. In other words it is better to educate the people to a belief in law as a means of avoiding clashes than to preach the sinfulness of self-defense. Extremes always lead to reaction and there is danger that the reaction in this case may be an acceleration in those preparations which lead to war.

Obviously there is something more involved than formulas and definitions, promises, proposals and agreements, namely, a veritable change in the heart of man. This will be produced only by determined, enlightened, courageous public opinion, shot through with the light of Christian truth and persuaded of the paramount influence of God and religion in the conscience of the individual and of the State. When once we are convinced that *inimici hominis, domestici ejus*, and that the great drama of truth and error, love and hate, peace and war is carried on in the souls of each one of us, there will be a concerted effort to render the conditions which make for conflict, remote, if not impossible. The issue is in our hands. As it is, a godless people too often gives us a godless state, and a godless state is responsible for many godless wars.

THE LITTLE GIFT

O! With a gesture light and free,
Lord, I would give my life to Thee—
Not solemnly,
Not grudgingly.

No! I would take my life and fling
It at Thy feet, and sing, and sing,
So I might bring
Thee this small thing!

MARY DIXON THAYER.

The Present Decline of Liberal Culture

RAYMOND J. GRAY, S.J.

HERE is a regrettable side of modern progress. During the past decade we have heard much of great corporations, of great advances in science, far too little of truly great men. The Fords and Rockefellers of our day are successful; they are not great. All the money, all the newspaper publicity in the world cannot make up for a dearth of that rarest of possessions—genius. Even a college or a university can do nothing for genius except indirectly; but there are thousands of agencies, exceedingly active among us, that can and do stifle it. Many of these, though well enough known, are difficult to classify. The most disastrous may, perhaps, be grouped under the general heading of Gigantism, or the prevailing worship of Bigness.

That this inordinate regard for material things, which some have identified with the American Spirit, should stifle our geniuses and deprive us of great men would be bad enough; that it should proceed farther and snatch from all those who are only talented the priceless heritage of liberal culture might appear incredible; yet evidences of so deplorable a condition abound. Nothing, indeed, is rarer in our time than to refer to anyone as a "gentleman." Strange as it may seem, the ideal is one positively ceasing to exist.

To many of our contemporaries John Henry Newman's famous description seems as much out-of-date as a page of Jeremy Taylor or Sir Thomas Browne. The incomparable essays of Matthew Arnold suffer a similar neglect. And as to Lord Chesterfield's Letters, it is not too much to assert that they are the very last thing the ordinary educated person would think of reading. To be a successful business man, a profiteer, a notorious criminal, a sheik is the fashion; to be a gentleman is antiquated, part of a Victorian prejudice that unfortunately has endured until very recent years.

Of discerning critics of these unhappy tendencies few have pointed out the source of present-day evils better than Booth Tarkington. In "The Turmoil" he has sketched an incomparable picture of the naturalism which, during the last two generations, has descended like a pall upon all that is quiet and sweet and attractive in human society. He shows how the modern's love of material things is casting a blight over regard for the things of the soul; how his judgment is being warped in favor of all that looks big, that sounds loud, that is, as one says, unconventional, but which, in reality, is merely vulgar. Others besides Tarkington have attempted to describe this same tendency. Dr. Charles F. Thwing has given a most striking analysis of the practicality of which so many Americans fondly boast:

The practical [he says] finds its supreme achievement in a material civilization. . . . The practical man is the man who has an eye for the main chance, who casts an anchor to the windward, who seeks to be safe, who avoids risks, who likes comfort. He may believe in education, but if he does, he believes in it chiefly because education helps him to make more rather than to become more; who, if he believes in the church, believes in it for this world and not for other-worldliness; who wishes the community

to be well housed and properly fed; and who would improve humanity by comforts and by material forces rather than by ideas. This man has imagination, but it seldom rises above the fifth story of the five senses, and sometimes not above the "third story back." He has no sky, no horizon, no "intimations of immortality," either in life's prose or life's verse. He may read poetry, but it is rather Walt Whitman than Wordsworth. He hears no skylarks, he sees no Grecian urn, he has no vision from peaks of Darien.

In literature and the arts this naturalism and practicality finds expression in excessive realism, which in turn influences life; a fact largely responsible for the prevalent disdain cast by the public upon the finer human excellences, and in particular upon the notion of gentleness.

The modern flapper would assuredly prefer almost any appellation to that of "lady"; and the wearer of Oxford bags equally resents the old-fashioned epithet of "gentleman." They are nothing of the kind; they wish to be nothing of the kind. They have their own ideas about "seeing life steadily and seeing it whole." "Be yourself," they say; and proceed to conduct themselves as if being oneself meant giving vent to the most outlandish whims. They are, one must admit, deadly in earnest but in their own way. Curious to get below the surface of everything, they listen with eager attention to the hedonists who confidently assure them that man is a mere brute, and advise them to get some joy out of life, before sadness and the deadening conservatism of middle age settles upon them.

Some of the young folk take the counsel literally, and after banqueting upon the lees of pleasure, turn to suicide as an outlet. Others fear to be too logical. All are convinced that culture is a mere veneer, that taste is a simple variable, changing with custom. When questioned about their conduct, they explain that they want to get at the meaning of things, to examine what the French call *une tranche de vie*. After the most superficial examination (too often in the accepted manner of Zola) many of them conclude that man, like the other quadrupeds, is no more than flesh and blood and dirt, only—because of his inescapable moral sense—just a little more contemptible and unhappy.

And can we blame our young people for a *credo* so startling, when during the last decade a number of our leading writers—Sinclair Lewis, H. L. Mencken, Theodore Dreiser, Sherwood Anderson, and a host of others have been shouting the most perverse doctrines from the housetops?

The misfortune is that authors, so lacking in balanced judgment and in reverence for American ideals, should exert the extensive influence they do. They may pretend to be patriotic, they may point to their Main Streets and their Babbitts as typical of our land and time, but their arguments are not convincing. On the contrary all their blatant pessimism has a remarkably foreign aura about it.

Even in originality, on which they especially pique themselves, they are not the masters they attempt to pass for, being no more than the mouth-pieces in our land of a destructive spirit that for over half a century has been

working havoc abroad. The idols they worship are alien idols. The philosophy of Nietzsche and Schopenhauer, the evolutionary theories of Darwin and Haeckel, the cynical agnosticism of an Anatole France and a George Bernard Shaw, the Freudian psychology popularized by a John Galsworthy and an H. G. Wells, are really responsible for the literary tradition that the writers referred to are endeavoring to make the standard of contemporary America.

To take them seriously—and that is what the rising generation too frequently does—one would believe not only that Christianity is a failure but that human society itself is entrammeled in make-believe—an absurd *mélange* founded on contradictory conceptions ranging from Nihilism to an erotic worship of Sex, from Agnosticism to an old maid's assumption that textile integuments are requisite to hide the nakedness of spirits. When men go wrong—and these writers, having put a money value upon the retailing of vice (this is one of the ways they make their living) are patent examples of moral decay—there is bound to be violent disagreement. And the fact is, contradictions are so rife about us that our young people are quite baffled. Lacking experience, they too readily come to regard human society as an egotistical hubbub in which the only predominant characteristics are smugness and hypocrisy, the only virtues an ill-concealed love of sensual pleasure, an all-pervading selfishness. As Emerson puts it:

We live in a market, where there is only so much wheat, or wool, or land; and if I have so much more, every other must have so much less. I seem to have no good, without breach of good manners. Nobody is glad in the gladness of another, and our system is one of war, of an injurious superiority. Every child of the Saxon race is educated to wish to be first. It is our system; and a man comes to measure his greatness by the regrets, envies, and hatreds of his competitors.

Where such an ideal exists there is not much room for Christian virtues, or even for the natural virtues that go to make a nation of gentlemen.

Here we must digress to reply to a possible objection. There is, one must admit, a large amount of selfishness in American business (witness the profiteers, and the giant corporations) and in American life (witness the prevalence of divorce and birth-control), but the situation is far from being as hopeless as many leaders of opinion—particularly the radicals—would have one believe. However, conditions are sufficiently acute to fill the serious with alarm. Never was there a time when constructive thinking on present problems was more necessary and yet never were cynicism and pessimism more rampant. Christianity, or rather what has been termed Christianity, is breaking down in America; Protestantism has already gone to pieces. Everywhere is visible the havoc wrought by this downfall of religion. In such a crisis the only hope of society is in the natural virtues—but even these are being violently assailed. The iconoclasts are having their hour. It would be a consolation to know that, at least, liberal culture were left, but manifold agencies are at work to take even this away.

We shall pass over the vulgarities of the common

people, often ridiculed, yet as often taken up by the higher classes and made a standard—an ideal of life. It is not the uneducated populace who is to blame for the reputation of coarseness that is becoming associated with the American name; rather it is their leaders. Never in the history of the nation was there an epoch when vice was so much talked of, when the most degrading sins were heralded in the public press, were gloated over in magazines and books, were pantomimed in the cinema and on the stage. Instead of attempting to raise the morality of the people, leaders of opinion pander to popular passion—because it pays.

These are unmistakable evidences that the so-called break-up of Christianity in America is being followed by a general decline not only of self-restraint and the natural virtues but of liberal culture itself. It is remarkable that the great Edmund Burke foretold that this would be one of the results of Democracy. "The age of chivalry is gone," he wrote at the beginning of the French Revolution. In a famous passage he proceeded to prophesy how culture would be jeopardized:

All the pleasing illusions, which made power gentle and obedience liberal, which harmonized the different shades of life . . . are to be dissolved by this new conquering empire of light and reason. All the decent drapery of life is to be rudely torn off. All the superadded ideas furnished from the wardrobe of a moral imagination which the heart owns and the understanding ratifies, as necessary to cover the defects of our naked, shivering nature and to raise it to dignity in our own estimation, are to be exploded as a ridiculous, absurd, and antiquated fashion.

How true this is in our land and age! Conditions are bad enough, but as we have said, if the radicals have their way, it is to be feared that a time may come when cultivated ladies and gentlemen will be as rare as "the pebbles and detritus of the great deluge."

Is such a picture overdrawn of the unchristian and uncultured civilization towards which the nation is tending?

In one of her most delightful essays, the last of her volume, "In the Dozy Hours," Agnes Repplier teaches us how hazardous it is to speak of the passing of anything. Why, then, lament the possible disappearance of liberal culture? The truth is the discerning can notice a reaction—feeble as yet, but real—against the moral and other evils of the time. One fondly cherishes the hope that what appears a decline may prove to be the disturbed foreshadowing of a great revival—when men will not only adapt the old ideals to a new world but will seek a complete solution for their difficulties in that Church which is at once the Mother of art and culture and good-living—the Catholic Church.

THE SHRINE

All day before a vacant shrine
Have I the fickle Muse implored:
But not an answering word or sign
The cold Euterpe would accord.

And yet tomorrow it may hap—
When I shall bend no pious knees—
That she will shower upon my lap
The apples of Hesperides.

THEODORE MAYNARD.

Reading the Newspapers

WILFRID PARSONS, S.J.

THE reaction of newspaper men to criticism is usually mere irritation or a certain lofty condescension, as for an outsider from one who knows. It is true that much criticism, especially that which comes from angry readers, is often grotesquely inaccurate. On the other hand, dissatisfaction with the daily press is one of the phenomena of the times, especially among more educated men, and this is not surprising, for the press is one of the great social forces of our day and hence is, or ought to be, a source of concern to citizens. It is important, then, that if there is to be criticism, it be based on realities, and not on subjective fancy.

What is the reality of the press today? It is often expressed in the saying that the news side of the paper has become subservient to the business side. This is always hotly resented by both of these sides, as if it contained the hint of corruption. But their assumption is not true, or at least not necessarily true. Was there ever a time when the purpose of a paper was not to sell it? And given two or more competitors in the same field, was there ever no race to outsell each other? And when the advertiser became important—and when was he not important?—was there ever no intensive drive to push the circulation up, so as to attract always more advertisers, and especially to be able to command the highest rates for space? And since the article for sale is the copy of the paper, is it surprising that the character of that product should be an object of solicitude to the business office and owner, with a view to its being preeminently salable?

To leave deduction for fact, no newspaper man denies, at least to himself when he is all alone, that the purpose of his paper is to sell it; that to sell it, it must be readable; and that to sell more than the competitor, it must be more readable, and therefore more salable, than the competing product. Setting aside hokum and cant, the managing editor, the city editor, the copy desk, the telegraph editor, the rewrite battery, the district men, the copy boys and the composing room, have just one object in life, and that is to put out a printed product which is more readable, and therefore more attractive, given the class of its readers, than its competitors.

The rule for hiring and for firing, for demotion and promotion, is just the same: if the managing editor cannot make his paper "go," that is, sell, he goes himself, and the managing editor who makes his sheet go, is in honor among his craft. And the one criterion of every paper is that it will sell when it constitutes readable, that is, interesting, reading matter. The formula is unvarying: the paper lives on advertising; advertising follows circulation; circulation depends on interest. It is purely a business matter.

It is just here that so many critics of the papers go off the track. When Hearst prints documents about Calles, it is useless to ask: what's he up to now? He's up to selling more Hearst papers, and there's an end of it. When the *New York Times* prints two full pages of

divorce-court smut, there is no use asking if the *Times* has gone tabloid; it has its eye on the news stand. When 800 papers refuse unanimously to buy a famous war correspondent's authentic story of Mexico, it doesn't mean that there is necessarily a deep Calles conspiracy; it might mean that they estimated there was no popular interest in Mexico, and that therefore the money spent in buying the articles would not repay the paper in higher circulation. When Mexican news sells papers, they will buy it, or go out and get it, unless they are forbidden by some higher power.

Why did the papers give us from five to fifteen pages of Lindbergh before we came to any other reading matter, if not because they estimated it would sell the edition? Surely it was not because there was no news those days. And why did they express the fear that they had "overplayed" the story, if not because people had got tired of it, and would not read much of it any more, and therefore not buy? And why do newspaper men call every news item a "story," anyway? When we get rid of the notion of the papers as purveyors of news, and see them as merely providing interesting reading matter, we will begin to understand them.

Is the purpose of newspapers, then, to supply us with the news? Not primarily. It is true that some papers give more news, specialize in it, as it were, but most of them give very little, and some give hardly any at all. Yet they are all called "newspapers." This is merely a habit, of course, and goes back probably to former days.

It has become the way to make a distinction between the tabloid and the standard papers, a distinction based on size, but certainly not on purpose and aim, or particularly on method either. Essentially, there is no intrinsic difference at all, from the most "conservative" in appearance to the most frivolous. The horror expressed by some newspaper men at the tabloids is mostly hypocritical, it is really jealousy or fear. The tabloids have merely carried to its extreme of logic the principle underlying them all, and the circulation figures prove their business acumen, and not necessarily the salaciousness of the minds of the reporting and editing staff, who for the most part received their training on the other papers.

This whole truth was never better summed up than in the instructions given his reporters by one of the editors of a Hearst paper in Washington. After instructing them that the "major-interest elements" are self-preservation, sex, and ambition, he thus exhorts them: "Let us minimize stories which do not carry the major-interest elements. Let us disregard, or cover perfunctorily, subjects which are merely important, but not interesting." That "merely important" is perfect.

Mr. H. L. Mencken, who offers us this gem in the "Americana" department of his *American Mercury*, lists it under the head of "Principles of Hearst Journalism." Is that exclusive title exact? Is it not rather the principle of all of them, a little more frankly expressed, perhaps? What of Dana's definition of "news": "When a man bites a dog"? What of Pulitzer's famous list of adjectives describing news for the *New York World*? "What is original, distinctive, dramatic, romantic, thrill-

ing, unique, curious, quaint, humorous, odd, apt to be talked about." Silas Bent points out that social, economic, or historical importance was left out of that list.

Here again the truth is illustrated by the tabloids, which may be seen for sale on the streets of Miami three days after the people of that city have read the "news" in their own papers. They buy them as reading-matter, not for any news. And the fact is further confirmed, paradoxically, by the fact that one or two New York papers are read far and wide over the country, two to five days after publication, by people who "want to get the news," which presumably is everywhere a scarce commodity in the local papers and every year becoming scarcer. Syndicated features and advertisements crowd the "merely important" into a few perfunctory corners, or out altogether.

If we are to read the papers intelligently, therefore, we must take them for what they are, not for what their apologists tell us they are, banking on our old-fashioned notions. A small handful of people read the papers to be informed about any news they contain; nearly every body to be interested; in fact, for the same reason that our fathers used to read the classics. The mind has to have *some* food, and the tendency of the age is to want it easy to bite into. The newspapers supply the need admirably. If a news story has interest, people will read it. Otherwise they will not get further into it than the headlines and the first paragraph, or "lead," which in this country, is supposed to contain the gist of the story—a recognition of the slight value placed by the reading public on the true meaning of what is merely news.

It is a very interesting practice, for those who travel at all about the country, to get off at every stop and buy one of the local papers. A common maxim, often repeated by *Editor and Publisher*, is that "the paper which does not give the news will not succeed." The maxim is falsified by the facts. Ninety-five per cent and more of the papers of the country do not give the news. The maxim would be better phrased if it substituted "which is not timely in its stories." The distinction is subtle, perhaps, but important and true. There are few editors, with one or two exceptions, who print the news-agency reports merely because these will give their readers the news. The newspaper reader, outside of New York, Philadelphia, and Chicago, does not know the news of the day, unless he subscribes to a paper from one of those cities. (Incidentally, that is the reason why AMERICA prints regularly its unique feature, the "Chronicle.") This is particularly true, of course, of foreign news—but that is another story.

Is there, then, deliberate suppression of the news? No, not in a bad sense. But the news is left out, the fact is patent. What is the reason for that? Because, to employ the expressive phrase, the editor "knows his onions." His job is to manufacture a product that will sell. The printed product ordinarily does not sell, unless it is interesting, that is, original, distinctive, dramatic and the rest of it. The general run of news is not considered interesting to a large number of people, and that is the reason why it is not printed.

There is a general discontent in the Middle West that the foreign policy of this country is run in the interests of the eastern seaboard. But why should it not be? The people of the eastern seaboard, and the Chicago district, are the only ones who read much about foreign affairs in their newspapers. The rest of the country is illiterate in the matter. How should it exercise any influence in foreign affairs when it knows little or nothing about them?

And even on the eastern seaboard, newspaper readers are lucky if they are able to form a coherent opinion about them. For instance, the conservative New York *Times* prints more propaganda for Bolshevism than the Communist *Daily Worker*, and more propaganda against the Italian and Spanish Governments. How? Simply by allowing its foreign correspondent to send, and its editors to print, long statements by such men as Wells, Trotsky, Stalin, Nitti, Salvemini, Ibanez, etc. News? Of course, but boomerang propaganda also. As for the reporting of events and movements, a little knowledge of its source would reveal much; the papers over there are out from four to five hours before those here go to press.

And the curious part of it is that rarely do our foreign correspondents depend on any but the more radical papers for their dispatches. A comparison between the original and the dispatch will prove it. It is a solemn truth that we do get an extremely distorted picture of European life. (It is also true that it is a photograph beside what the foreign correspondents in this country send their papers about us.) Moreover, printing the truth for its own sake is nearly unknown in most European countries.

Another curious phenomenon of the press is the sporting page. There every canon of journalism is freely violated. In every paper in the land columns of free advertising of public amusements are printed gratis, "editorializing" in news stories is permitted, "fine writing" is encouraged, and more imagination exercised than would seem possible, except to those who have seen the game that is reported and then read the report. Every once in a while, too, a "clean-up" of the sporting departments is promised, but the free ballyhoo goes on unrestricted.

These are but a few of the reflections of a newspaper reader. In another article I will attempt to draw some conclusions and formulate some criticisms.

National Conference on Laymen's Retreats

EUGENE WEARE

Special Correspondent for AMERICA

MORE than once in the columns of this review something has been said concerning that very admirable organization which goes by the name of "The Men of Malvern." It will be recalled that this is the group of Philadelphia Catholic laymen which undertook, back in 1913, the work of providing means and methods for week-end spiritual retreats for laymen. Likewise, it has been suggested that, principally because the movement has back of it the interest and practical support of extraordinary men who know how to do such things, the work has advanced tremendously. A permanent home, situated in one of the many beautiful suburbs of the city and representing close to \$200,000 in investment, has been set up and devoted exclusively to the work of the retreats. Last year almost 2,000 laymen made these retreats at Malvern, the number having been limited solely by the capacity of the accommodations. Next year and the year following and the year following that will witness greater numbers gathered together and, unquestionably, finer and more helpful experiences because the Men of Malvern have set their hands to the task. And when you get men such as these working in a great cause the resultant effect is certain to be impressive.

These Men of Malvern have gone about the work of the retreats in a practical fashion. They are, of course, idealists—thank God!—but they are idealists without any illusions regarding the seriousness of their task. They know, for instance, that in a near-pagan country such as this is, the mammon of iniquity is not without its attractiveness, its temptations, its lures. To draw men aside from these to the solitude of a spiritual retreat is not al-

ways easy. The undertaking requires sound thought and intelligent and competent direction. There are very many things which enter into the plan and these need to be noted, studied, and provided for.

It was in an effort to bring about an interchange of ideas and to take counsel with others engaged in similar work that the Men of Malvern sponsored the recent conference of Retreat Masters and delegates. The assembly has been referred to as the First National Conference of the Laymen's Retreat Movement in the United States. The sessions were held at Malvern on January 6, 7 and 8. Something like fifty delegates representing about twenty retreat houses situated in as many parts of the country were accorded places at the conference. The meetings were held under the patronage of His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia. Listed among the conferees were the Archbishop of Cincinnati, the Abbot of the Benedictine Abbey at Beatty, Penn., and a score or more of priests. Among these were a substantial group of the secular clergy engaged in retreat work, a Chaplain of the U. S. Navy and representatives of retreat houses conducted by Passionists and Redemptorists, Jesuits and Dominicans, Benedictines, Trappists and the Society of the Divine Word at Techny. It is significant that more than half the delegates were laymen who came, some of them from great distances, to participate in the discussions.

In a paper such as this, circumscribed by editorial insistence as to length and detail, no attempt can be made to treat of the many interesting and important phases of this unusual gathering. Only the "high spots," so to

speak, may be here touched upon. This is to be regretted because the papers read at the conference and the many discussions which followed are of very great importance, not only to those engaged in the work of the Retreats but to all who have any thought or care whatever for the spiritual advancement of the laymen. There is encouragement, however, in the knowledge that "The Men of Malvern," running true to form, have agreed to publish in full all the proceedings of the conference. A report will be issued containing all the papers read as well as a stenographic record of the discussions, addresses, resolutions, etc. This report, it is expected, will be ready for distribution in a month or two and copies may be had, *without charge*, from "The Men of Malvern," who may be addressed in Philadelphia, at 1823 Arch Street. If you are interested, a copy may be had, so long as the supply lasts, simply for the asking.

Little more may be recorded here beyond the marking that such a conference was held and that the delegates "to a man" agreed upon its value and to a second meeting next year. This first conference got under way with the celebration of Holy Mass by His Eminence, Cardinal Dougherty, who was prompt to place his approval upon the assembly and to urge the delegates to careful thought and deliberation. The first of the scheduled papers of the conference was read by the Rev. Gerald C. Treacy, S.J., who is the Retreat Master of the house at Manresa on Staten Island and dealt with the history of the beginnings of the retreat movement for laymen in this country. In the animated discussion which followed the reading of this paper much interesting information was brought to light which should be preserved for some future historian.

The experiences which turned up in the organization and development of the retreat work at Malvern were treated in a highly interesting paper by Mr. Joseph L. Durkin, the Treasurer of the Philadelphia League. This paper likewise was followed by a discussion among the delegates, the gist of which seemed to be that laymen's retreats, like everything else worth while in this world of ours, requires constant supervision by capable directors who are everlastingly "on the job." The Rev. Hubert Sweeney, C.P., from West Springfield, Mass., led this discussion and recited a number of experiences which ought to prove helpful wherever the retreat work is undertaken.

The value of the retreat in its relation to home life, to social, business and cultural contacts was treated in a magnificent paper by the Rev. P. Weyland, S.V.D., from Techny. This paper was followed by a discussion led by the Passionist Father Joseph from Scranton, Penn., and the Retreat Master at Morristown, N. J., the Rev. H. I. Storck, S.J. The value of the laymen's retreat in its relation to the parish and the diocese was discussed in a paper by the Rev. Edward A. Brosnan of Norfolk, Va., with the Rev. Andrew McGuire, C.P., of Brighton, Mass., leading the discussion. The retreat "In Its Value to the Lay Apostolate" was the subject of a formal paper read by the Rev. Nilus McAllister, C.P., of Dunkirk,

N. Y., and in the discussion many participated.

It was in these discussions which followed the reading of the prepared papers that not a little of the valuable information gathered at the conference was brought to light. Almost every possible phase of the retreat work, its organization, development, conduct, financing, etc., as well as its resultant effects upon both the individual retreatant and his neighbor as well, was touched upon and many and curious were the experiences recited.

On Saturday night, January 8, the delegates were the guests at a gorgeous banquet, attended by almost a thousand men in what is said to be the best hotel in Philadelphia. Here, again, the work of the laymen's retreat was discussed in its many and divers phases. The President of the Philadelphia League, John J. Sullivan, Esq., presided, and addresses that were both inspiring and informative were delivered by Richard T. McSorley, Esq., of Philadelphia, Mr. William A. Ryan of Pittsburgh, Mr. Thomas L. Holling, who hails from Buffalo but who is a retreatant from Cleveland, and Mr. C. Fred. Schermerhorn of Philadelphia. A Jesuit Father, the Rev. Joseph R. Stack, who is the Retreat Master at Los Altos, delivered a rousing address which moved the diners to vociferous applause and demonstrated anew that California's claim to a place in the sun is not wholly dependent upon her citrus fruits, her enticing climate or her questionable movies. Eloquence born of sincerity of purpose and priestly devotion to a lofty ideal was brought to the fore by this impressive delegate and the Philadelphia diners were not slow to note and respond.

Archbishop McNicholas, of Cincinnati, who did not hesitate to put himself down as "one of the four delegates" from the diocese over which he presides, was tremendously impressive. His Grace is a Retreat Master himself in whose mind there is no question regarding the value of these spiritual excursions for the laymen. At the banquet table on Saturday night and, again, at the reception tended him by the delegates at Malvern on the following morning. His Grace was specific, definite and, of course, eloquent in setting forth his convictions concerning the retreat movement. He was fulsome in his commendation of the movement and whole-hearted in his pledge of support. And so favorably was he impressed with the value of a national conference that he urged upon the delegates a meeting in Cincinnati next year, which invitation was accepted.

The eloquent and much-beloved Dr. Corrigan, now the rector of the Seminary at Overbrook but for many years the Retreat Master at Malvern, addressed the diners in his customary impressive manner, said more than this writer might or could retell in a complete issue of AMERICA—and sat down in less than six minutes. He was followed by the present Retreat Master and moving spirit at Malvern, the Rev. Joseph S. Kelly, who has extended the work to its present magnificent proportions. To Father Kelly must be given credit for the assembly of this first national conference, for it is he who conceived the idea and, for the most part, saw to its realization.

Education

A Teacher Quizzes the Freshman

LOUIS F. DOYLE, S.J.

ENTER a teacher with a low bow to the Dean, a salaam to Mr. John Wiltby, a prostration to the freshman, an apology to all for being somewhat belated; and the symposium is complete. Yet it is with bated breath that I begin. For I am only a teacher of freshmen in a Midwestern university, and as such perhaps not involved in this high controversy.

I would answer the Dean were he answerable. But when were the embattled Catholic educational principles ever answerable? I would answer the Wiltby were he answerable. But when was that grizzled explorer of vulnerable heels ever caught? Besides, I agree with him in my heretical heart: a great teacher is a great personality *diffusivum sui*, and genuine education is the daily breathing-in of knowledge informed with the fragrance and light of that personality. Now the one touch of greatness discernible in most of us modern teachers is the keen realization that we are not inspiring but merely conscientious. Perhaps we are not inspiring because not inspired. Inspiration is a mutual thing. That brings me to my own bright, particular fount of inspiration, the freshman of today.

It saddens me to think how long this well-meaning young man has misunderstood the meaning of certain widely used academic terms. He has always "believed" that "colleges exist primarily for the purposes of giving an education." What a fallacy! Colleges really exist for the purpose of affording all the facilities necessary to enable a young man to acquire an education if he is capable of it. Nothing is given save what can be received. Also, a pupil is one under the care of a teacher; a student is one engaged in a course of study; a scholar is a student whose love for study has ripened him in deep and genuine knowledge. Student implies training; scholar connotes culture. The mere student is one with a broad back, a good mind, and the stern determination to wrench from books and teachers all the technical knowledge necessary to establish himself in a lucrative profession. The typical student, once graduated and launched in his chosen profession, takes as his next objectives a charming wife, an imposing office suite, membership in an exclusive club or two, and, when these have been won by main force, is done with study. In other words, he is a student for material advantage chiefly if not solely. Assure him with evidence that he will realize one thousand a year more from engineering than from law or medicine and he will change to his new love without regret or blush. Not so the scholar. He does not choose a profession but a profession chooses him. He is so much in love with a profession or an art that, though he may curse it as a hard mistress, he can no more desert it than he can take wings. He is bound to its wheel, and out of his tears and travail the world is enriched with triumphs like new worlds, infernos, and pasteurization. My freshman friend is perfectly correct when he describes the thronging, variegated

young Lochinvars of learning as students. They are students, students all. If he is at all wrong, it is only because here and there in their ranks there is a lone scholar in embryo.

We should all prefer scholars. I fear Mr. Wiltby would admit scholar material only. The Dean would be well satisfied with students, as would I. But Providence regulates the proportions in these matters. Yet I maintain that in the successful student there must be something of the higher element of the scholar, however small. To be greeted with the loud query when one assigns a composition, (I teach the science of grammar and rhetoric, be it known) the loud query, "How many words do we *have* to write?" is to realize that one is dealing with a class of students. When you have dwelt upon the close connection that exists between observant reading and correct writing, to be assailed with the question, "How many books do we *have* to read?" is to know all the import of that word student. They will abide by whatever is indisputably in the bond. The fact is that a million books read in that spirit would be labor lost, and not Love's Labor. I always give definite, satisfying answers to such questions, as, "Three hundred and thirty-seven words, not counting prepositions and articles," or "Forty of prose and twenty of verse." I feel somewhat like a pawnbroker on Parnassus, but I find that such replies bring the best possible results in the circumstances. Especially do I feel as if I am selling the Pierian spring at so much the glass when a certain, idyllic, dreamy-eyed youth in the back row turns his face aside in sick horror. The idyllic youth is a scholar, who may rise to fame in a night, or live and die in modern Grub Street, but whose bane and blessing all his days will be books. More likely, these aggressive, industrious students will trample him down in the struggle for place. Yet he is a scholar.

But I realize, of course, that scholars have never seriously entered this discussion. We are intent upon the most efficient machinery for the sawing, planing, joining, and carving, of students. Now I agree with the freshman in that a three-sided development should be aimed at: the physical, the mental, and the moral. I would add the social, but let that pass. These three (or four) constitute the whole objective of college training. The moral training is largely comprehended under that magic term from whose elucidation so many masters of the adjective, from Emerson to Marden, have reaped fame and fortune—Character!

Of all the popular fallacies that have been cherished to their own later disillusionment by students in past years, none has been more firmly fixed in their minds than that this world, especially the business world, is impatiently awaiting graduates with Character, in order to shower upon them its highest honors and choicest emoluments after a certain purely formal preliminary bout known as "making good," from which the graduate is bound to emerge victorious if he bear the talisman of Character about him. It is all a fixed thing. The truth is that character has lodged many a man in prison, stripped him of his friends, blocked his way to success and branded him a failure in the world's estimation. In fact, if I am

not utterly mistaken, it nailed a God-Man to the Cross.

To be perfectly clear, I mean this: I fear that, just as the student strives for knowledge as a means to material success and has little love for learning merely as such, so the college man cherishes character as an open sesame to the treasures of worldly success rather than as a thing that leads to right living here and to happiness hereafter. I see nothing wrong in the former, but the latter is a vast mistake. It is a moral mistake and a tactical error—a tactical error for the very good reason that the world of affairs has no place for any man whose character is such as to differ from its own comfortable maxims and ideals. It has no quarrel with a few minor virtues such as punctuality, promptness, energy—in selling the goods, for example; efficiency, and a few other such lubricators of the wheels of progress. But let our hero condemn birth-control or refuse to perform illegal operations, let him go counter to the legal methods of Big Money, let him fail to burn incense to the right social gods out of singlehearted devotion to his profession (all which blunders are signs of character), and he may begin to understand that character and character-building are very, very highly generic terms; that by character the world means "good form," merely. He may enter the world amid palms and hosannahs; but he had better be prepared to leave it dragging a cross, for that may be the reward of the coveted character.

On the other hand, the possessor of character may merely fail to reap the full harvest of his deserts; he may make a partial success by making his talents indispensable to the world. I merely wish to emphasize the fact that when the Catholic college and the world both speak of character they usually have in mind two very different things. Christ was wont to speak of a future kingdom, but we know what the listening Jews understood by the word.

But assuming for the moment that we and the world do not differ radically in our concepts of what character is, I see another danger to the student with regard to the formation of character. I have said that spontaneity is largely the specific difference between the satisfactory and the unsatisfactory student. I would say, by way of analogy, that intelligence is the specific difference between genuine and spurious character. Mere submission to rule does not produce initiative or aggressiveness; mere compliance with regulation does not indicate intelligent understanding and appreciation of the principle the regulation is meant to stress. Of themselves, these will give us, in due course of time, merely a golden mediocrity of moral and intellectual citizenry. They produce men who will meet correctly and gracefully any situation they have already met in college; but how often do such made-to-order situations arise? They form men who are prepared to meet any moral issue they have already met; but how often do such issues come undisguised? They do not form men who have mastered the idea back of the rule, the principle back of the exercise, who are eager for the new and untried as so many battlefields on which to prove their sheer individual, intrinsic powers and worth. They do not form moral and intellectual pioneers. Flexibility and adaptability, great modern indices of in-

telligence, are greater factors in genuine success than all compliance with regulation and mechanical exercise. They are the qualities that should remain long after the rule is forgotten. In other words, character never was machine-made. Otherwise, how explain the sudden mysterious crumpling-up in after life of many who are remembered as models of compliance and obedience, and the surprising accomplishment of many who excited in the breast of their Alma Maters fears of prison and the gallows?

I admit, however, that it is quite possible for the machine-made character to pass through an uneventful lifetime and never encounter a crisis which will reveal to himself and others his utter moral mediocrity. I believe that this miracle of evasion and chance sometimes occurs. Light boats might cross the ocean in a protracted calm, but we knew what more frequently happens to light boats when they are forced to attempt the voyage. Rules do not recur to the mind readily in the teeth of a rising hurricane, but fundamental principles and ideas that the sailor has made a part of himself do not need to be recalled; they are constitutionally present.

And now, having denied nothing that Brutus spoke, but having spoken only what I do know, I wonder if any of us has touched the heart of the matter, or whether that remains for one with a more eager and nipping pen?

Sociology

The Labor Scout

PEGGY O'NEILL

LABOR scouts are impressive-looking men; possessed of a Plus A complex; radiating affluence and cheer; good talkers, convincing talkers, talkers who say something. Their mission in life is to bring in as large a shipment as possible—and a "shipment" is a trainload of men and women lured on to an Eldorado by the silvery-tongued labor scout, who receives two dollars per head!

Manufacturing plants are kept running by men and women caught in the wave whorl of circumstances and designated as floating labor. If one scout does not get them another will. If Scout Number One signs them up for his shipment he is certain of two dollars as soon as he turns them over to the employment department of the plant for which he travels.

* * *

"Are you the farewell woman?" came across my desk. It was a pleasant voice. For the moment I was wordless. On my office door one word, "Welfare," stood out in bold gilt letters.

The owner of the pleasant voice was tall, broad, smiling. Judging by his girth he might give—and take—plenty of punishment on a football field. "It's like this," he went on easily, "I shipped here from Kansas City and they"—he indicated the employment office—"said you would take care of me. I am fundless and in need of food, money, room, working clothes. They also told me you would advance me money to send to my wife; that you would see to everything."

His employment badge was my guarantee. I gave him

a book for three meals at our camp kitchen. He pocketed it and with disarming guilelessness said: "I must have a pair of unionalls, work shoes, underclothes, tobacco and a few other things. The labor scout told me they had a woman here who did nothing but look after the labor shipments, and you must be that party." He looked at the door and said: "It is welfare, not farewell. Let's go."

We went to the commissary, where he chose clothes. What self-respecting mechanic, he asked me, would work in his good clothes, especially when his wife was coming Sunday to see him?

When he had finished his shopping I signed a slip that the Welfare Department owed the commissary \$23.40 for clothing for Mike Marquette.

Mike departed smiling sweetly.

Mid-forenoon next day he returned, smiling his bright smile and asked: "How is the little woman today? I wish my wife was like you! You understand a man! I met with a little hard luck. My shoes were stolen while I slept. Both pairs!" He displayed bare feet and continued sunnily and cheerily: "My wife would yell at me if I came to her this way, but you understand—"

Another trip to the commissary. Another debt against the Welfare Department. "And another meal book," said Mike. "Not three meals, twenty-five. Then I will not have to bother you every day."

Nor did he. That was the last we saw of Mike, of the misunderstanding wife. Before leaving he sold his meal book—as he had previously sold the shoes—to a fellow-worker.

* * *

A blistering day. The earth lay parched and cracked. I was making out copy for the shop paper. My telephone buzzed and a voice sweet as a Maytime breeze greeted me: "I am Mrs. Everett Shoemaker. My husband died an hour ago. We know no one here. Your labor scout, Mr. Moore, brought us from Syracuse, saying the climate was mild and Everett would improve here."

What could I say? What for me to do?

"Mr. Moore told me to call you and you would do everything for me."

I assured her I would. Laying aside my copy I called the undertaker, the florist and the Traffic Department. Of the latter I requested twenty cars and six pallbearers for the funeral. I was quite safe in doing this. In case of death the plant was liable to spread kindness where precaution used by a labor scout would have saved this.

When all was over I accompanied Mrs. Shoemaker to her home—two rooms she would be forced to vacate now—and she talked to me.

"Mr. Moore, the labor scout, said Everett's health would be better here. It was tuberculosis—." She could not go on. But I knew. Had I not lived, as a child, in the vast wheat lands of the Northwest and watched the trains of floating labor come to us? Later, attending school in Chicago, I would walk twenty blocks to hear a labor scout as he enlisted men for the same wheat lands.

On a wet, chill October day a young woman with a babe in her arms came into my office. I took the child. Poor little mite, born into a nomadic life! "They said you would find me housekeeping rooms, Miss O'Neill," she said. "Mr. Nolde, the labor scout, who brought us from St. Louis, said we could get three furnished rooms for five dollars a week."

Janesville was a boom town. A single sleeping room rented from seven to fifteen dollars. Men paid it and smiled.

"We were doing well in St. Louis," said the little mother. "Henry heard the labor scout and wild horses could not keep him from Janesville—where we will get rich."

I had no place for her. Women and babies were prohibited. Her eyes filled with tears. She was so tiny, so girlish, so pathetic. "I should not feel so badly," she said. "Mother had no place for Her Son."

I did some quick thinking for once. On my mother's land was a playhouse since our childhood days, one room and a porch. No plastering. Hither I brought her. She called it her doll house and was happy in it.

The weather cleared and a haze hung in the air. October lingered that year in Wisconsin in a golden halo of enchantment. When the elms and sycamores covered the ground with their litter of leaves and the wild plum bushes showed bluish-red on the nearby hills she would sit on the porch with the baby.

The house was well enough for mild weather. In January she went to bed with pneumonia. Her mother came from St. Louis. The struggle was brief. The girl-women who had followed her husband—and a labor scout—into a land of promise returned to her childhood home in a coffin.

The little play house is empty. The big plant is closed. A ghost town stands silently wondering where are the men and the women who laughed, worked, planned; who poured out of the main gate as the whistle blew, and dreamed their golden dreams, that were pointed out to them by the labor scouts who know not truth, honor, nor labor conditions, but whose creed is "get while the getting is good"—and they get not only a man's body but oftentimes his soul.

* * *

James Graham was a drifter, but a prosperous-appearing one. In his itinerary he had picked up a wife, a car, and a police dog. He drew patterns at the plant while Mrs. Graham cared for the home and two children.

James had followed labor scouts for fifteen years and he was wearying of it. He decided to be one himself.

He had come from Peoria with Mr. Moore, and when he saw the reality, and compared it to Mr. Moore's presentation, his spirits hit the zero mark.

"All you need is the gaff—the gaff and a prosperous look," he told me before he made his first trip.

Ten days later I received this telegram:

MY CARGO ARRIVES AT YOUR OFFICE SIDING TEN TEN AUGUST TWENTY TWO STOP SPECIAL TRAIN STOP TWELVE CARLOADS.

JAMES GRAHAM.

Twelve coaches! Nine hundred and eight men—all aimless-looking, dejected.

We worked until midnight getting them rooms, meal tickets, employment badges and work clothes.

Next day I asked James Graham the secret of his success. He waxed eloquent.

"I advertised two weeks before I started out in fifteen Northern Wisconsin newspapers that I would be in town on a certain date. Of course I laid it on about salary and living conditions—the way Moore did when I bit. These farmers not only bit but they swallowed bait, hook, line, and sinker. I got nine hundred and eight dollars for ten days' work. My advertising cost me seventy dollars."

With Script and Staff

HERE is a good lesson for all of us in the words spoken by Pope Pius XI to the College of Cardinals at Christmas. "You know," said the Pope, "that We are not pessimistic, neither by temperament nor from reflection. We even thank God, that He always preserves in Our heart a fund of optimism, without which We ask Ourselves how We could go ahead amid so many perils and menaces."

Among the things which the Holy Father mentioned as giving him a ground for such optimism was the solid and substantial growth of religious instruction in Italy, "so well provided for generally and so well organized, and producing such fruits of Christian life, not only in the lowest classes, but in the higher classes as well."

Perhaps here at home we could give still further ground for optimism by carrying out the plan undertaken by the Society of St. Vincent de Paul in Detroit. The N.C.W.C. News Service reports:

Joseph H. Duprey, chairman of the Society's Mission Schools committee, reported that the committee had arranged for the attendance of 1,690 children in Catholic schools. The committee, he explained, launched this special work in September, 1926, and placed 340 children in parochial schools during the first year at a cost of about \$6,000. The money was donated by two members.

This year the committee is providing for the education of 1,691 children in 16 schools. It is paying the salaries of 19 additional teachers. It also defrays the expense of alterations and equipment in schools, covers tuition and other incidental expenses.

These children would not otherwise receive the advantages of a Catholic education. In many instances, explained Mr. Duprey, they are the means of bringing negligent parents back to the practice of their religion.

James Fitzgerald spoke on the importance of the movement, which, he asserted, was the first organized attempt on such a large scale to place in parochial schools Catholic children attending non-religious schools.

I believe that this Detroit plan is worthy of more than a passing comment. It is a recognition of the immense aid that is given to the cause of Catholic education when the burden of maintaining the school is not made to lie solely on the local parish, but can be somewhat better distributed in the diocese. The last sentence in the first paragraph quoted speaks for itself. Those "two members" are men after God's own heart. But there are other ways of carrying out such a plan without placing it on the shoulders of a few. The further development reported by the committee shows that if properly explained it will

appeal to many who do not stop to realize how far such a benefaction will go. Moreover, there is a direct, personal interest felt in the children thus benefited.

After all, as the work of the St. Vincent de Paul Society shows—they looked after 1,480 Detroit families, including 7,652 persons—the age of heroes is not dead, and so we have another reason for sharing in the optimism of our Chief Shepherd. Passing to the more conventional type of heroes, even their history for the year 1927 would make optimistic reading.

NINETY-NINE per cent of the world's true heroism is unknown to men, still less to the newspapers; but the one-half of one per cent that still does find its way into the headlines is enough to show that the spirit is not dead in our age. Judging by the "New York Times Index," newspaper-heralded heroism is a warm-weather product, for there are only thirteen instances recorded in January, February and March, and twenty-one in April, May and June, as compared with fifty-eight in July, August and September. Rescues from drowning, successful or unsuccessful, of course form the staple of the summer months. However, the list as it stands is impressive. Even to pick a few at random shows that there are some Irishmen left in the world, not to speak of C. Capella. Dates are those of the event.

Jan. 6: J. Maher saves Mrs. K. Garretson and her nine children from burning home; released from Middlesex Co., N. J., workhouse for it.

March 13: Gov. Fuller of Mass. sends letter to W. McKeenan and J. McQuade, Springfield boys, who rescued dog from drowning.

May 31: W. Delaney, Hoboken, N. J., patrolman, promoted to post of sergeant as reward for bravery in routing robbers in attempt to steal truckload of silk.

May 10: T. Hayes rescues three children from burning flat in Jersey City, N. J.

June 4: F. Hogan and C. Reese plunge into Harlem River to save N. Rosenthal from suicide.

July 22: C. Capella, nine-year old boy, rescues sixth child from drowning, in Bristol, Pa.; city plans reception for him.

August 8: M. Gavin and R. Sheehy, boys, rescue boy when he falls into East River.

August 9: J. Logan, boy, rescues J. Callahan, boy, from drowning at Bayonne, N. J.

August 7: W. McCrory swims two miles to bring aid to companions when motor boat crashes into buoy.

Sept. 10: H. McDonough, patrolman, rescues seven women when motor boat grounds.

July 10: F. Murphy rescues his brother from drowning.

July 27: J. Murphy rescues V. Dennett from drowning.

Sept. 23: Sister Lea, nun, dies in attempt to save nineteen boys trapped in fire in Beauval Catholic Mission building, Canada.

And so on, and so on again, and from every paper in the country similar lists could be multiplied.

CERTAINLY if optimism can generate its like, some could be caught from Mr. Hitalikides, of Scarsdale, N. Y., and his battle for freedom and hot dogs.

Scarsdale, N. Y., July 14: Hot dog stands barred.

July 20: C. Hitalikides sells "hot dogs" as a test.

July 21: S. R. J. Roach, attorney for Hitalikides, to test ban; counsel for A. Gobel, Inc., pledges aid.

July 24: Letter from Hitalikides to New York Times.

July 25: Hitalikides may be arrested.
 July 26: Hitalikides stops truck before school; policeman looks other way.
 July 27: Hearing before town trustees.
 July 28: Hitalikides gets summons.
 July 29: Police seize Hitalikides when he fails to answer summons; paroled on adjournment of case.
 July 30: Hitalikides takes day off.
 Aug. 2: Hitalikides convicted of violating law.
 Aug. 3: President Firor, of A. Gobel, Inc., on fight's effect on sale of frankfurters; appeal filed.
 Aug. 4: Editorial in *New York Times*.
 Aug. 4: Firor backing Hitalikides.
 Aug. 20: Hitalikides will appeal ban before Westchester County Judge Bleakley.
 Sept. 22: Judge Bleakley hears Hitalikides' appeal.
 Sept. 29: Hitalikides to cater at horse show of Ox Ridge Hunt Club in Darien, Conn.

Without further pursuit of his career, I think it is plain that this descendant of Themistocles can be proclaimed true to the optimist type, though it is a pity that a Scarsdale policeman should have to "look the other way."

IN his own particular way Mr. Dick, of Allen Street, is, or was, also a hero. He certainly is an optimist. At the opening of the "new Allen Street," which took place on January 4, the New York East Side paid him tribute, as is recorded by the same *New York Times*.

In the old days—before last May, when the widening began—Allen Street was a synonym for many things. Beneath the Second Avenue elevated and between Delancey and Rivington Streets there was Max Dick's famous "House of Babies." Max Dick, also known as the "Mayor of Allen Street," was one landlord who welcomed tenants with babies. Only a few years ago he offered \$50 for every pair of twins born under his roof, and the times Mr. Dick has acted as godfather are innumerable. The House of Babies went with the rest of the tenements razed at a cost of \$1,850,000 to the city in the widening process. Mr. Dick has moved to Riverside Drive.

A large number of city landlords, without doubt, would regard Mr. Dick's policy as less practical. Yet, judging by the last sentence just quoted, it seems to have "worked," from a strictly professional standpoint—as doing the right thing is apt to "work."

Doubtless Prof. Oscar Dowling, President of the Louisiana State Board of Health, who spoke on January 6 at the Race Betterment Conference in Battle Creek, Mich., would look upon the Patriarch of Allen Street not only as impractical, but as objectionable. For this custodian of public welfare urged "sterilization of undesirable individuals . . . as an important factor in racial progress. Other measures asserted by the speaker to be essential to race betterment were control of reproduction on the part of the lower classes and stricter immigration laws."

There is however just one flaw to the Professor's pessimism—as the *Civiltà Cattolica* calls the doctrine of his better known colleagues in neo-Malthusianism—it is that the "lower classes"—presumably of the East Side—have a way of moving up to the Riverside Drive before they can be "controlled." What will become of those many babies that grew up on Allen Street? Alas, they too will doubtless turn out to be incurable optimists!

THE PILGRIM.

Literature

An Aphoristic Essayist

SARA KOUNTZ DIETHELM

A CONTEMPORARY bishop of scholarly attainments recently remarked that only a republic like America and a religion like Catholicism could have produced essays like Archbishop Spalding's. American Catholic literature is still in the making, because the nation is young. Thus it is incumbent upon the Church to cherish her literary resources. A literature that boasts of a towering genius like the Archbishop of Peoria is rich beyond measure, for this distinguished prelate ranks as one of America's most polished artists of the pen.

From time to time comparisons have been attempted between Emerson and Spalding, for the latter possessed in a marked degree, the aphoristic tendencies of the Concord Sage. We might be tempted to study them as types representing different schools of thought, but the line of divergence would be too great. Both were thinkers who had probed deep into the root of educational ideals, yet while we must credit the New England reformer with clearness of vision, still his vision was shadowed by the lack of the supernatural, whereas Spalding's thought was clarified by his adherence to the basic principles of religion, hence his pronouncements upon burning questions of the hour were less misty. There are times when Emerson's cold and calculating philosophical utterances are devoid of the mellowness of the spiritual sense that was so deep-seated in the mind of the Archbishop. Emerson was bound up in evolving a scheme of transcendent culture from all the laboratories of human knowledge which had garnered the wisdom of ages, which when he had "remoulded them nearer to his heart's desire" he gave to the world. He has attracted thousands upon thousands of readers by his lofty and concrete thoughts;—on the other hand do the writings of Archbishop Spalding attract thousands? And if not, why not? He too made varied ventures into devious fields of learning. He studied both Pagan and Christian literatures, and was a profound student of contrasting schools of philosophy, as well as of the arts and sciences. Despite the fact that his episcopal duties were arduous, for he was noted as a great ecclesiastic and an able administrator, yet his life was so well ordered that he became what the poet Milton so aptly defined as "an interpreter and relater of the best and sagest things" among his own citizens. The keynote of his own endeavors in the field of education might well be summed up in one of his outstanding aphorisms, "The wise and the good are they who grow old accumulating a fund of knowledge."

It is related of this distinguished prelate that when a young student at Louvain it was a habit of his to jot down in his journal a thought each day. Thus at an early age, he learned the value of treasuring keystones of fancy, and there is no doubt but that some of the flawless jewels of wisdom which illuminate his essays had birth in these immature reflections that were later put on the anvil and

polished until they shone with a brilliancy that might have done credit to a Bacon. For example, "If thou art censured, examine thy conscience; if praised, believe it flattery." Or is it à Kempis of which this pithy bit of wisdom savors? For we are told that the Archbishop was never without a copy of "The Imitation."

Archbishop Spalding's books, some dozen in number, are so interrelated, that it is well-nigh impossible to single out any one volume that will more admirably express his message than another. In his "Essays Educational" he reveals himself not merely as a polished and forceful writer, but as a scholar and philosopher, possessing unique graces of diction, and a style at once poetic and profound. Intellectual sincerity was one of his dominant traits, and a deep-seated reverence for truth governed his every utterance, for, he averred, "It is the function of education to make the intellect the center of truth." These educational essays put this gifted dignitary of the Church on the plane of Carlyle, Matthew Arnold, and other noted thinkers, yet all the resemblances to other master minds than his own are merely external, for Archbishop Spalding, above all else possessed a distinctive and an original style of writing.

Still another volume, "Education and the Higher Life" is teeming with aphoristic and epigrammatic reflections which follow each other in rapid succession. Each chapter is full of "thoughts that breathe and words that burn," linked together with rhetorical elegance, neither ornate, nor florid, nor grandiose, but aflame with the perennial beauty of a colorful jewel, yet withal chaste in their simplicity. At rare moments they become piquant, and pulsate with an esprit that makes them fairly scintillate, and always they culminate in well-rounded periods.

In "Things of the Mind," Archbishop Spalding essays to suggest rules for a more normal human existence with an avoidance of anything akin to morbidity, or the pessimism which might result from the pursuit of purely material interests. Education, he assures his readers, is not just the instilling of laws and methods, but the insistent effort of the mind and soul to seek higher things, and he deplores the condition of "people who live in fine houses and have common thoughts, who possess costly libraries and cheap culture; for," he continues, "culture is a solace." Those who read this stimulating essay may come to realize that if their eyes should cease to function they will find no small measure of comfort in the knowledge they have garnered through the years, for it will enable them to fill their minds with pleasing pictures of memory, or to flee on the wings of fancy to historic places which they have visited in Bookland.

In "Religion and Art" the sordid side of life is attacked. If a man is losing sight of the moral ideal these two forces, says the Archbishop, will bring it near and brighten it: "If a man is tempted to abandon all holy aspirations because his sphere of activity is small, they sound in his ears the heavenly lesson that every life has an infinite and eternal side to it." "Impossible," he continues, "for any child of God to do a merely transitory work." The holy prelate tersely and exquisitely defines art as the expression of ideal beauty. He says, "It does

not copy but creates; never rests in the seen but is transcendental; looks beyond, through nature, up to God." Art disenchants, he tells us, which he considers a great merit, because, "it teaches how little of what might be is," and that it is only when we look at art through the purifying and chastening light of time that we become fully cognizant of its influence upon the history of mankind. According to the Archbishop, the movement which brought European traditions to their present condition received its first impetus from "art held in the hands of religion." They are indissolubly linked, and the study of the classic orators, poets and artists, he contends, imbued Christianity with a love of artistic ideals which "the Hebraizing spirit of the Reformation weakened, but could not annihilate."

When we are deeply moved, prose no longer satisfies, thinks the Archbishop. His thoughts on poetry and music as distinct forms of art are inspirational, and fire the imagination with their impassioned eloquence. He advises a study of poetry for self-culture, asserting that "the best reading is that which most profoundly stimulates thought, which brings our minds into conscious communion with the mind of the author," hence the best forms of poetry should be cultivated, particularly the poetry of the Bible, and the Psalms of David, "than which no more sublime and touching lyrics have been composed." Poetry passes naturally into music and as a form of art, "is the food of the soul in all its most exalted moods. Song is the voice of prayer, which is the breathing of the soul in God's presence."

All through this distinguished prelate's essays, there is the same excellence of composition, the same uniformity of poetic diction, the same careful mode of expression, the identical loftiness of purpose. He was not merely an idealist who wrote for art's sake alone; he wrote because golden words of wisdom were ever surging through his fertile and contemplative mind, and he felt the urge to minister to men's minds as well as to their immortal souls, to make them realize that "what man has produced within himself transcends, directs and controls that which is born in him, and that the love of the best is twin-born with the soul."

Archbishop Spalding never wrote carelessly, hence was never betrayed into offending through a lack of artistry. Like his southern contemporary, Father Tabb, he was a master of that difficult art of restraint which is a marked measure of power, and a forcible example of art concealing art. His books are "pressed down and running over" with striking aphorisms, and each page manifests an abiding love for Christ. His writings are of the enduring type that will stand the test of time.

"Few bishops," said the sainted Pius X, "had so great an influence on the life of the people even outside of religion, and outside of the Catholic communion as had Archbishop Spalding." In his own diocese of Peoria he was loved and revered as a genuine first citizen, indeed he was honored as a national figure in the country of which he was so loyal a patriot, and his presence ever adorned the Church which he loved so well and served so faithfully.

REVIEWS

Baron Friedrich von Hügel. Selected Letters, 1896-1924. Edited with a Memoir by BERNARD HOLLAND. New York: E. P. Dutton. \$7.00.

The letters gathered by Bernard Holland cover a space of thirty-eight years, but are only a minority of those written by Baron von Hügel, who was the son-in-law of the late Lady Herbert of Lea, and was closely concerned with the stormy controversies on Modernism that led to the defection of Tyrrell, Loisy, and others. The letters, while revealing much that is lovable in one whose heart and mind found difficulty in agreeing, disclose more even than do his other writings the extent to which their author had drifted away from Catholic teaching. The Baron's intensely religious bent, he tells us, was due to the two mentors of his early years: Father Raymond Hocking, O.P., and the Abbé Huvelin. If the former could have led this youth to St. Thomas Aquinas and if the latter had not warned the boy against scholastic theology and provided him with the subtly misleading set of maxims that are reproduced large as a feature of this volume,—one cannot help believing that not only von Hügel's life would have been different, but the life of Tyrrell and others whom he unwittingly encouraged on the downward path would also have been far other than it was. There is something pathetic in the sight of a mind so gifted and so industrious conceding, for instance, to Prof. Percy Gardner that Protestants should obtain all the glory for civic freedom and scientific research, and speaking of Christ as a "religious genius," and fearing to encourage converts or even to instruct concretely his own children lest they be disillusioned. What then did save Baron von Hügel from the wreck that engulfed so many of his friends? Apart from the forbearance of his own ecclesiastical Superiors, the holy lives of his wife and children, and the formation in later years of new and better contacts, it seems to have been his actual goodness and real piety that helped him, combined with the chastening influence of the World War. "Is it really true," he wrote in the last of his many letters to Miss Maud Petre, "that, in the greatest habits of mind and the highest levels of scientific search for certainty and of certainty in search, there really is such an abstention from a wholehearted finality? I think not." From 1916 on his letters, despite all recurrence of involved and dubious expressions, do show a real growth in "wholehearted finality," in other words, an advance in Catholic spirit, after a lifetime of complicated groping. The later series of letters are full of bits of wise spiritual counsel and apt answers to captious objections against the Faith, and show a gradual process of enlightenment that seemed to continue till his pious death in 1925,—till the final lifting of the veil that prayer and patience under suffering had little by little helped to dissolve.

J. L. F.

Up From the City Streets. By NORMAN HAPGOOD and HENRY MOSKOWITZ. New York: Harcourt, Brace and Company. \$3.50.

To attempt to write the life of one who has been in the public eye but a short time past is a dangerous task, for not only has such a one been well known to many, and that intimately too, but also there is the almost insurmountable difficulty of prejudice and partisan spirit. If this be true of one who has but lately passed away, how much greater courage is required, and how much greater skill is needed to tell the half-completed story of a man who has not yet reached the zenith of his glory! Such a delicate work, however, have Messrs. Norman Hapgood and Henry Moskowitz attempted. Governor Alfred E. Smith is very much before the public at present, and will be for some time to come, and he has very many enemies and very many friends. To suit the one or the other is next to impossible, but the above mentioned gentlemen have tried it, and under the circumstances have succeeded remarkably well. There are no glowing eulogies, but the simple account of a poor Bowery boy's efforts to make a man of himself tells its own story. There is no tiresome dwelling upon some particular phase or public movement, but

there is a smoothness that moves along so quietly that the interest of the reader is always sustained. One cannot help but mention how admirably brought out is the part his mother played in guiding Governor Smith, and the Governor's acknowledgement and gratitude for the same. Lastly that most delicate of subjects, the part his religion played in Alfred E. Smith's life. Considering that the authors are not his co-religionists, they are extremely fair and understanding. To his fellow Catholics Alfred E. Smith is what he is because he has always lived up to the words of the Divine Master that the Church never tires in reiterating: "Render to Caesar the things that are Caesar's, and to God the things that are God's."

J. J. McC.

Saint Columban. By the COUNT OF MONTALEMBERT. English edition with introduction, notes and critical studies by REV. E. J. McCARTHY, S.S.C. St. Columbans, Neb.: The Society of St. Columban. \$1.85.

In his masterpiece "The Monks of the West," from which this biography is an excerpt, Montalembert's thesis was to demonstrate to his countrymen that modern civilization had its inception rather in the Catholic monastic institutions of the Middle Ages and the labors of the monks than in the courts and parliaments of Europe and the diplomatic intrigues of statesmen and rulers. Outstanding among those to whom he considered that Western Europe owed its culture and civilization was the apostle Columban, Irish monk and missionary, honored not only in his native land but by the French, Germans and Italians as well, for the monasteries he established and the zealous efforts he and his disciples made to foster the renaissance of Christian learning and culture among them. Montalembert's sketch of Columban traces his varied and interesting career in the author's peculiarly forceful and dramatic way and in the brilliant style that characterized his best writings. It is the story not only of a man but of a movement whose influence is still being felt, for in our own day and country an organization flourishes under the patronage of St. Columban to advance in modern China the missionary work which he did so splendidly in the late sixth and early seventh centuries. Montalembert's biography has the advantage of being written by a layman for the laity and if it portrays a man of prayer and deep interior life, it also shows an heroic and tireless worker for the betterment of the world. In conformity with the latest researches in hagiography, Father McCarthy has added copious and helpful notes to the text, and enriched its value by a critical study of the Saint's writings and helpful explanations concerning disputed points in his history. A specially meritorious feature of the book is a colored map of the Europe of Columban's time which the editor has happily inserted, and which indicates the Saint's entire itinerary from Bangor to Bobbio, as well as the monasteries and churches founded by him and his disciples.

W. I. L.

The Story of the Twenty-eighth International Eucharistic Congress. Compiled by the REVEREND C. F. DONOVAN. Chicago: Joseph H. Meier. \$4.75.

With the publication of this volume the Chicago Eucharistic Congress may be said to be brought to a definite close. True its spiritual effects will long be felt, but this record writes *finis* to its external history. It recounts in detail all the proceedings of the five great days the Congress, so splendidly sponsored by the Cardinal Archbishop of Chicago, was in session. It includes the minutes of the various sectional meetings and the sermons and addresses at the general meetings and at the English-sectional meeting. These papers make the volume more than a mere diary for they are the dissertations of learned men of every nation on the Catholic doctrine of the Eucharist and hence of vital interest for those who would perfect their knowledge of the Blessed Sacrament. Primarily, of course, the Congress was an act of devotion, and the present record continually stresses

this feature. For those who were privileged to attend, the book will be a memorable souvenir. For others its reading will in some measure substitute for what they missed, though they will realize that the telling falls far short of the reality. It is the authentic historical record of one of the greatest events in modern Church history. About 150 pictures add color to its telling though unfortunately not all of them are distinctly printed. In a volume that includes so many details and so many proper, and especially foreign names occasional typographical errors will readily be pardoned. The book is printed in clear type and is agreeably legible. It is also beautifully bound.

A. E. A.

English Modernism. By H. D. A. MAJOR, M.A., D.D. Cambridge: Harvard University Press, \$2.50.

Judging from the apology presented by these lectures, Modernism is as plastic in English hands as Anglicanism itself. Some of its essential features here assume an aspect that makes a mere liberal Protestantism seem agnostic by comparison. Even when Newman's venerated name is shamelessly coupled with that of Loisy, neither of these two "Roman Modernists" is quite eligible. However, since the Principal of Ripon Hall made Harvard students acquainted with this apotheosis, certain other voices of at least equal authority overseas have revealed an English Modernism far removed from the almost Christian thing that Dr. Major discusses in this patently unreal interpretation of his theme.

W. H. McC.

BOOKS AND AUTHORS

War Echoes.—It is the scope of "Marching Men" (Unicorn Press. \$5.00), to show how warfare arose and in what manner it developed and played its role in human affairs. The author, Stanton A. Coblenz, sketches its story from primitive times until the present, less concerned with actual wars than with their methods, modes and motives. As a history of fighting methods, the volume is not uninteresting. Mr. Coblenz' interpretation of motives, however, and his explanations of the origins of many of the world conflicts are far from convincing. The book further leaves the impression that in dealing with the infancy of war the author has been lavishly imaginative, as also in constructing the evolutionary background with which he offsets his theories of the beginning of human warfare. But brutal and destructive as early wars were, it is the contention of "Marching Men," that it was only with the discovery of gunpowder that the war god became of age. Then began the wars of politics and religion, of exploration and colonization which, intensified in the Napoleonic conflicts, reached their climax in the World War. An even more direful catastrophe is pictured for the war ahead, for the author has no optimistic theory that the history of human warfare is closed.

It used to be assumed that hostile alliances and sentiments *pro* and *con* warring factions were to be taken for granted and had definite natural root-causes. The last war proved that one of the most potent causes of national sympathies swerving one way rather than another was the artificial stimulus expressly created for that purpose. It showed that modern warfare must be fought on three fronts: the military front, the economic front and the propaganda front, and that this last is equally important with the other two. In "Propaganda Technique in the World War" (Knopf), Harold D. Lasswell offers a study of the methods employed to mould and sustain public opinion, and evolves from his description of the technique used a theory of how international war propaganda may be conducted with success. Propaganda is the direct use of suggestion: its success depends on the astute use under favorable conditions of organizations and other devices that will make suggestions effective. The book will intrigue journalists and historians, and offers some provocative problems for sociologists, international lawyers and ethicists.

To his previous volumes on various phases of the World War,

Thomas G. Frothingham has added "The American Reinforcement in the World War" (Doubleday. \$3.00). Hon. Newton D. Baker writes the introduction. It tells the story of the mobilization of our men and industries, how the Council of National Defense and the General Munitions Board and similar organizations came into being and functioned, how cantonments were constructed and troops recruited, equipped, and transported, all in an amazingly short time. Its reading will prove informative for those who may be interested in what we did to support the Allies and how we did it.

To Entertain and Instruct the Young.—To familiarize Catholic pupils in elementary and junior-high-school grades with the story of Our Lord, Sister James Stanislaus of the Sisters of St. Joseph, has compiled from the Gospels "The Journeys of Jesus" (Ginn). Book I covers the first and second years of the public ministry. Plentiful illustrations add to the interest of the narrative.

The "First Reader" (Ginn), by Sister Mary Henry, O.S.D., continues the theme of the "Primer," in the Rosary series of readers with, however, an increased vocabulary and new characters and related stories. Its contents and make-up, as well as its basic religious element, recommend it for popular usage in our parish schools.

Grace Gaige has gathered together in "Recitations for Younger Children" (Appleton. \$2.00), a group of selections in verse appropriate for every mood and every occasion in which little people will find themselves. There are poems from both old and new writers and they range through themes fit for the nursery and for more pretentious occasions. They are humorous, prayerful, joyous, patriotic; a goodly group have to deal with birds and bugs and beasts and flowers and God's world in general.

As a supplementary reader to be used in connection with the elementary study of geography, "We and the World" (Silver, Burdett. 84c.), has been prepared by William C. Redfield, former Secretary of Commerce. It contains much surprising information for younger pupils on such commonplace topics as locomotives, shoes, nuts, oils, gums, etc.

Spiritual Tracts.—As a companion book to "The Man Who Saw God," the Rev. Antony Linneweber, O.F.M., has published another stimulating volume on St. Francis, "The Man Who Was Nobody" (San Francisco: Franciscan Friary, 133 Golden Gate Avenue. \$1.25). It aims to tell how and why the Poor Man of Assisi won for himself the heart of the world. Because he overlooked himself, men do not overlook him: because he was a great lover of Jesus Christ, he himself is greatly loved. While explaining all this, the book at the same time gives a brief but comprehensive outline of the spiritual life and incidentally, in illustrating its principles, narrates much of St. Francis' own charming career.

It is sufficient commendation for "Franciscan Mysticism" (Wagner. \$1.25), that the essay has been crowned by Oxford University. It is from the pen of the Rev. Dunstan Dobbins, O.M. Cap., and is a critical examination of the mystical theology of St. Bonaventure, the Seraphic Doctor, with special reference to the sources of his doctrines. Renewed interest in mysticism makes it a useful contribution to the bibliography of the science of holiness and union with God.

The "Manual for Interior Souls" (Benziger. \$2.25), reprints for spiritually-minded readers a translated collection of unpublished writings of the distinguished French ascetic, Father Jean Brou, S.J. It is intended for those who have already some familiarity with the ways of the spiritual life, and its principles and practices. Its chapters will make excellent spiritual reading. They are both stimulating and comforting.

In the brochure "St. Antoine de Padoue" (Aubanel Frères, Avignon), by Canon Thomas de St. Laurent, the popular Saint is put before us in a fourfold tableau, the scenes being: The Hidden, The Apostolic, The Interior, and The Miraculous Life.

Gilman of Redford. *The Cap of Youth. Venture. The Blushing Camel. King of the Mesa. The Great Bear. Children of the Ritz.*

Quite different from the pseudo-historical novel is the story of "Gilman of Redford" (Macmillan. \$2.50), which William Stearns Davis draws from the eventful days of 1771-75. Here authentic history is blended, in proper proportion, with delightful fiction. Roger Gilman tells his own story in a fluent and quaintly engaging style. There are many high points of dramatic interest, strong romantic gestures and clear insight into the family and social life of Massachusetts in colonial days.

A rather tragic narrative, wherein the love of Robert Louis Stevenson and Katie Drummond is shown in its birth, growth and thwarted fulfilment, offers material to John A. Steuart for "The Cap of Youth" (Lippincott. \$2.50). There is a good summary of life in Edinburgh society at the time of R.L.S.'s youth, conditioned and whitewashed by Puritanism. A melancholy theme forms the undercurrent of the story. Stevenson is shown in a favorable light, but the renunciation of Katie is hardly to be approved.

Max Eastman runs the gamut of the passions in "Venture" (A. and C. Boni. \$2.00), with no other ostensible purpose than to glorify rebellion against the fundamentals of the present social order. His hero plays with Wall Street, dabbles in pink socialism, wallows in free love, and finally discovers, with the help of some altogether estimable members of the I.W.W., that life is worth while after all. It is rather a cheap piece of propaganda, with cynicism and emotionalism substituted for clear thinking.

Kent Curtis may have intended "The Blushing Camel" (Appleton. \$1.75) for boy readers, but many an older boy will get no less enjoyment from it than his sons or grandsons. It is a tale of adventure, told by the principal actor, Lex Brassat, a likable youth, who had lived most of his seventeen years all by himself on a tiny island off the west coast of Florida. Friends and foes he finds aplenty, when whispers of a buried treasure reach his hermitage. The actual hunt for the cache of old pirate gold is but the climax to a series of thrilling experiences.

Grant Hollaway, the hero of Hoffman Birney's "King of the Mesa" (Penn.), was a tenderfoot. But before sending him West, the author endowed him with a fund of all the virtues appropriate to a hero of the great open spaces. So equipped, like a modern knight-errant, he fares forth and achieves. The uncle who willed him the ranch must have been an excellent judge of human nature, for he had staffed the place with good men and true, who rallied to Grant's aid in the hour of need. Love, adventure, chivalrous deeds fill the book, though there is, perhaps, a trifle too much bloodshed.

One needs to get out into the fresh air and sunshine after reading Lester Cohen's "The Great Bear" (Boni and Liveright. \$2.50). It is a morbid story of lust and greed warring in the small soul of a self-centered financier. The author's attempt to use, for artistic motives of his own, a fairly intelligent, convent-bred Catholic girl as a foil for the repulsive Thane Pardway fails sadly, since her spirituality can be no deeper than the author's understanding of her Church, which, it must be confessed, is very slight.

A vivid picture of modern youth's outlook on life is drawn by Cornell Woolrich in his prize novel "Children of the Ritz" (Boni and Liveright. \$2.00). Angela Pennington, who has wealth and social prestige, falls in love with the new chauffeur and marries him within a week. Her father's bankruptcy is offset by the sudden wealth of her young husband won, of course, at the races. Angela's reckless spending melts not only their fairy fortune but also their flaming romance. Perhaps those who are afflicted with too much leisure may gloat on the surfeit of jazz taffy and cream-puff romance which Mr. Woolrich presents with a deceptive air of seriousness. Authentic realism will reject this cult of sex and caste, with its saccharine romance and pollyannish climax, even though the silver screen unfolds a hearty welcome and extensive publicity.

Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

The Ukrainians in Boston

To the Editor of AMERICA:

Thursday, December 8, 1927, a day of twofold significance throughout the Archdiocese of Boston, being the Feast of the Immaculate Conception of the Blessed Virgin Mary, and also the birthday of His Eminence, the Cardinal Archbishop, had yet a third special interest for the Roman Catholic Ukrainians of this city.

This holyday marked the ultimate adoption by the Ukrainians of the modern calendar as scientifically revised and corrected by Pope Gregory XIII in 1582. The decision to take this step had the sanction of Msgr. Constantine Bohachevsky, Titular Bishop of Amisus, under whose jurisdiction Pope Pius XI has placed the Ruthenian or Ukrainian parishes of this country. . . . It is therefore a matter of profound satisfaction to the Roman Catholic Ukrainians of Boston that they can henceforth celebrate the feasts of the Church simultaneously with the rest of the Catholic world.

In point of numbers, and one may also say in point of wealth, the Ukrainians of Boston are not yet perhaps one of the most outstanding factors in our population. Nevertheless, their nation possesses an inspiring history, and it glories to this day in its ancient culture and in the unsurpassed valor of its heroes . . . But before all thought of merely material prosperity must come the concept of duty divinely imposed, of duty to God, to the State, and to fellowman, which concept it is the function of the Church ceaselessly to inculcate . . . The pastor, the Rev. Onufrey Thomas Kowalsky, Ph.D., though born in the old country, pursued his theological studies at St. Bernard's Seminary, Rochester, and at St. Mary's Seminary, Baltimore. Americans will recall that the beloved Cardinal Gibbons, noted as a churchman and statesman of the highest integrity, was the devoted patron of this latter institute. Father Kowalsky avails himself of the present occasion to announce to the Catholics of Boston that the work of his Slavonic mission, though very dear to His Holiness, Pope Pius XI, is seriously impeded, indeed all but paralyzed, through lack of resources. Accordingly, he begs to recommend his cause to the generosity and piety of Catholics, assuring them that any charitable assistance they may offer will be at once most gratefully acknowledged and will be applied in strict conformity with the wishes of the Vicar of Christ.

Boston.

O. T. KOWALSKY.

Flaming Youth and Parish Libraries

To the Editor of AMERICA:

Having followed with interest your correspondents' discussion of flaming youth in its bearing on parish libraries, I am still waiting for any suggestion from even one of them that the complaining parents themselves should furnish Catholic books for their children to read. Such books would make the best of Christmas or birthday gifts. The average parent in only fair circumstances spends far too much for gasoline and movies, little or nothing on Catholic literature. It is appalling to note the dearth of Catholic literature in the average Catholic home. Catholics who never subscribe to a Catholic paper or spend a dime for a Catholic book are doubtless the noisiest in their clamor to have the maintenance of parish libraries added to the far too many burdens now borne by our overworked priests. Not one of these advocates of parish libraries has advanced a practical suggestion as to how they are to be financed; not one has offered to contribute any amount to help his (or her) pastor launch the laudable project.

One correspondent, evidently a very young one, suggests that Religious Orders having colleges and universities in large cities

"could successfully undertake to build Catholic *public* libraries." At whose expense, please? "Some of these colleges," he continues, "have very fine libraries now. Why could not these be thrown open to the public?" Really!!! Then he naively adds: "Individuals lending books from private libraries should lend only books they never expect to be returned." Very true, and a most excellent reason why Religious Orders must guard their valuable libraries with eternal vigilance. It would be rash, indeed, to "throw them open" to the public as the writer so artlessly suggests.

"Traveling Dad" hints that our schools are responsible for "cigarette smoking, turkey trots and unchaperoned girls' basketball teams." The writer would like the name and address of any good nun teaching the two former accomplishments, having never met such a *rara avis*. As they happen outside of school, what are parents thinking of to permit them? How can any Catholic (?) mother allow her young daughter to accompany an irresponsible gang of basketball players to another town, unchaperoned? There is something radically wrong with the home environment of any girl engaged in doubtful pastimes outside of school, and we fear a parish library would never be appreciated by girls who enjoy the low-down pursuits mentioned. "Mother of Seven" and "Traveling Dad" should wake up. A mere parish library is never going to save any girl whose parents have failed her as guardians.

Sioux City, Iowa.

G. L. McCARTY.

Double Disaster

To the Editor of AMERICA:

President Coolidge speaks about the prosperity of this country. It may be so, but in the south of Louisiana many Catholics would not be alive today but for the constant aid from Red Cross and other charities. However, they also have hope that a good crop in 1928 may put them on their legs again.

Poor Bordelonville was hit worse than any place, as the levee broke in front of the church. Moreover, after everything was repaired or replaced, their church, the pride of these people, was totally destroyed by fire. Not even the Blessed Sacrament could be saved. This happened last November 6, shortly after Mass.

Unless the pastor can raise \$10,000, the hard-tried Bishop writes, it is impossible to think about rebuilding the much-needed church. We surely do believe that at present no place or pastor in the United States is in more strenuous circumstances. More than 3,000 Catholic people have no church, only a hall where they conduct services. God grant that during this holy season some generous Catholics may get the grace to help build also here His temple, where the poor people may seek consolation. No luxury is asked, only a large, strong, square building, A.M.D.G. et Mariae.

May God bless you all.

Bordelonville, La.

P. BESSLAAR.

The R. T. A.

To the Editor of AMERICA:

The letter of Mr. William Anthony McGivney, under the caption, "Welcome the R. T. A." in your issue of January 7, is interesting and significant. The church rack and the Catholic pamphlet movement offer a vast field of fruitful enterprise to lay people who are looking for a practical way in which to serve the Church and spread the truth.

May I add a few points to Mr. McGivney's admirable letter? The R. T. A. aims high indeed! It is striving to secure wider distribution for the pamphlets of all Catholic publishers. On its circular of information are listed for the benefit of rack tenders the names and addresses of the ten best-known pamphlet publishers in America.

In actual practice a rack tender secures pamphlets from the two or three publishers whose type of pamphlet sells best in a particular rack. The tastes of different parishes differ widely, and the rack tender has to exercise some discrimination in buying. Such matters are discussed at the monthly meetings of the

R. T. A., and the experience of one rack tender helps the next one in making a selection.

Another point of interest in connection with the R. T. A. is the series of talks being given on Friday evenings at 7:30 over WLWL by Rev. James McVann, C.S.P. The talk is usually on some matter of present interest, and at the end is mentioned the title of a pamphlet or two dealing with the subject under discussion. For instance, on Christmas Eve, Father McVann spoke on the "Spirit of Christmas," and mentioned Father Husslein's "The Christ Child," of the America Press, and Father Faber's "Bethlehem," of the Paulist Press. The mention can be only casual, but it is hoped that slowly the pamphlet idea will penetrate the Catholic consciousness, and the Catholic public will, through the humble little pamphlet, get a glimpse of the glories of Catholic literature, history, and doctrine.

May I call the attention of your readers to a stimulating and practical article appearing in the *Ecclesiastical Review* for December? Father E. F. Garesché, S.J., writes on "Getting the People to Read." The point of the article is that the most effective way of getting Catholics to read is for the priest to encourage them to do so by the actual mention of worth-while reading matter to his people. Father Garesché tells a nice little story of how there came to be a run on a book-store for a certain book about which the priest had spoken enthusiastically. And I have heard Monsignor McGinnis, president of the I. C. T. S., speak of the popularity of his book rack, after he mentions to his people the value of pamphlet reading.

In my own parish during a mission, the preacher mentioned a certain pamphlet of which he was fond, and every single copy of that pamphlet was taken from the rack for several days, no matter how often the stock was replenished.

With the publishers, the pastors, the R. T. A., and the radio all pulling together for one great purpose, we may soon see a conflagration of faith sweep the country. Surely a new epoch has begun, and we of this generation may hope to see the Spirit of Truth move upon the face of America.

New York.

KATHERINE BYLES.

Documentation

To the Editor of AMERICA:

Two communications in the issue of December 24 suggest other readings of value, a biographical sketch and a book. The former was published by *McClure's* about twenty years ago, giving the real story of Mrs. Eddy's life, every page supported by bible-proof affidavits; the latter was copied almost verbatim from the *Congressional Record*, and published by Helen Hunt Jackson. Cleveland was President, and from her deathbed Mrs. Jackson wrote him, thanking him as the one President who attempted legislation protecting the Indian. At the time of writing to Grover Cleveland, I think her "Century of Dishonor" had been published.

Oak Park, Ill.

OLD TIMER.

Juries and Justice

To the Editor of AMERICA:

The Remus case is another instance in which a jury has found fit to return a verdict directly contrary to evidence. The press expresses the dissatisfaction felt by many thoughtful people for an institution which should be relegated to permanent oblivion.

"This perversion of justice," said Murray Friedman in a recent address, "can hardly pass unnoticed. . . . It is evident that it is not by any means the most learned, sound or honest lawyer or the one that has the best case that succeeds with a jury; it is he, rather, who has a profound knowledge of human nature and can tell what he does know as well as what he doesn't know in a ready, pleasing, and insinuating manner."

AMERICA is deserving of the highest commendation for its editorial policy in calling public attention to the way justice or rather injustice is administered in America.

Cleveland.

NATHAN FRIEDMAN.